The Churchman.

S ATURDAY, OCT. 26, 1878.

WITHIN one week after the report of Committee for Domestic Missions presented to the Church, asking for n to go forth in the spirit of a Sel- as the head of an associate mission ig the colored people of the South, rgyman of eminent fitness, now in ge of one of the most delightful hes in the land, has offered himself he work; a suitable point for the olishment of such a mission has been ested, and twelve hundred dollars been supplied toward the needed thousand for the erection of a ch large enough for a congregation vo thousand negroes.

E mentioned last week that Eng- journals were perplexed by the ent condition of the American rch as regards the deposition of gy, and we pointed out one consider- n which goes to explain the American em of procedure. There is another t which ought to be borne in mind onnection with this matter. Depo- n is not a punishment. For the rch never punishes. The State e does that. The Church endeav- to turn men to Christ by reforma- . The State checks evil by punish- criminals. The Church has no er over the persons or property of . The State has that power. The rch is reformatory. The State is itive. The Romanist, indeed, re- ed this. So did the Puritan. But were both wrong. The Church ends her ministers, when or if it be ssary, in order—not to punish them, —to preserve her own purity. That ne paramount consideration.

is doubtless well for Christ's min- rs to avoid entangling themselves secular disputes, and it certainly is r duty to keep matters of mere secu- policy out of the sanctuary—to be chers of righteousness, not of poli- But it does not by any means w that it is the duty of the clergy ease teaching against any particular of wickedness whenever it may se our political leaders to advocate a party measure. When, as now, example, some are advocating all of alterations of the standard of e, it is the duty of the Church to t on the truth. "Divers weights divers measures, both of them are an abomination to the Lord." alteration of the standard yard or standard pound, so as to affect all lfilled bargains, would be monstrous. like alteration of the measure of e works greater injustice; but the olishing by authority of a constant- ly fluctuating measure of value is noth- ing less than the introduction of the most pernicious diversity of the com- monest of measures.

THERE is a singular incongruity in the phrase "Domestic Missions." It is a contradiction in terms. For the word "mission" means "sending," and a sending which is domestic, that is, a sending which does not leave one's own home, is not a sending at all. Now, if there is such a self-contradiction in the phrase, if it is so unmeaning, there must be some erroneous idea underly- ing its application to a portion of the Church's work. And, really, the error is very apparent. It lies on the surface. Home work is not mission work. It is something that cannot be put off. It is imperative. It is an absolute duty. He who provideth not for his own household is worse than an infidel.

Therefore the Church's work in the United States is not missionary work. It is domestic. It is her home work. The Church in the United States must care for the people of the United States, as a man must care for his own house- hold. To that Church all parts of the land are the same. All are intrusted to her. All need her care alike. All have the same claim upon her.

It is unwise, therefore, for Church- men to attempt to shield themselves from this responsibility, to attempt to push away from them any portion of their God-given work, by calling it "missionary" work.

THE FUTURE OF CHURCH CONGRESSES.

It is to be hoped that the party feel- ing which has in some sort marred the usefulness of Church Congresses in England will never operate in this country. For a long time persons hold- ing to one view have been inclined to draw off because of what they conceive to be the forwardness of others. This seems to us absurd. It would be as un- fortunate for those who withdraw as for those who remain. Each would lose the benefit of the other, and make im- possible that fulness of discussion which comes of opposite views. A State Con- gress which should only represent one set of opinions would be an extremely one-sided affair. It would be not so much a congress as a clique. Consid- ered as a mutual admiration society, it might be a great success; but it could never advance the cause of truth be- yond its own narrow conceptions of it. What is wanted in a congress of any kind is a variety of situations, and the power to approach any subject from op- posite points of view.

Moreover, a State Congress, so far as it represents anybody, is to represent the entire people. It is not called to- gether to discuss the supremacy of party, but the supremacy of principles. It may include in itself a radical and a conservative element, and any number of wings and centres; but the idea of the congress, as a whole, is to elaborate truth, and to determine wise and suita- ble measures. Now truth, that is the whole truth, is not to be found in one wing or another, any more than equi- poise in flying is to be found in one wing of a bird. It takes two wings for that, and it certainly takes two wings of a discussion to bring about an even and well-balanced measure.

Much more ought this to be true of a congress which does not represent any- thing officially, and the weight of whose words and discussions depends solely on their wisdom. If it is a discussion about disputed points and dogmas, let them be discussed from every quarter. We wish to hear not only the opinions of one class of men, but the opinions of their opponents, and we shall at least get fulness and variety. Moreover, such a congress ought not to be afraid of any subject which is worthy to be discussed at all. A Church Congress which is worthy of the name should no more exclude any class of topics than any class of disputants. The question is simply as to their importance and urgency.

Let us not be taken to suppose, how- ever, that the most urgent and impor- tant questions nowadays are those burning questions which, however they agitate the Church, are of little interest to other people. The Vicar of Wakefield was always a monogamist, but there were matters of greater moment. Our Church Congresses, we believe, are do- ing well in entering the secular field and taking up those questions which are of vital interest to the nation. Cap- ital and labor, the influence of novels, political immorality, the dangers of uni- versal suffrage, communism, socialism— such are the questions which now con- cern the thoughts and welfare of the people. Our greatest dangers are social and political. The enemy is advancing from across the border. It is not so much ecclesiastical Philistines that are upon us as the Philistines of secular and social disorder. The war must be both offensive and defensive. The welfare of the Church depends on the condition of things which surrounds the Church. If labor is to rebel against capital, if ma- jorities are to vote away principles, if political parties are to conquer by brib- ery and corruption, if honesty is to suc- cumb to the love of wealth and luxury, if our institutions are at the mercy of wrangling demagogues, what in the long run will become of the Church? Now

a Church Congress can throw light on such matters as well as on matters of ecclesiastical discipline and dogma, and here is an opportunity to make itself felt. Of course it is to discuss these matters in their moral and religious bearings, and not in the spirit of politicians and office-seekers.

There will be the greater need of this because our separation of Church and State has involved a too great separation of things sacred and secular. It ought to be plain to any one by this time that we are getting a kind of politics without morality, and too much of business and social life without integrity, and that all our secular affairs are becoming terribly unsanctified, not to say profane. "We have come to consider the nation holy as well as the Church," says Thomas Hughes. But who ever thinks of such a thing in regard to the nation here? It may be too much to say that we consider the Church as belonging to God and the State as belonging to the devil; but there is too much reason to fear that the devil looks at matters in that way, if indeed he is content with anything less than the whole. At any rate, here is a chance for Church Congresses to teach a different doctrine, and to become a great power for good in the sphere of political and social life, as well as in the sphere of religion.

FIFTH ANNUAL CHURCH CONGRESS.

The congress at Cincinnati was a signal success. The attendance at the several sessions was unexampled in the history of public gatherings at the West; the preliminary services at Christ church and St. Paul's were most interesting, and both churches were thronged. At the first of these churches Bishop Dudley, of Kentucky, gave the introductory address, commanding the attention of the crowded congregation by his clear statement of the aims of the congress in the Church in the United States, and by the rare eloquence of his utterances. The music on this occasion, as also at the Holy Communion the next morning at St. Paul's, was of a very high order of excellence. We have rarely listened to a service of song which seemed to us more thoroughly ecclesiastical, and at the same time congregational, than at Christ and St. Paul's churches, Cincinnati.

At the latter church on Wednesday morning, at nine o'clock, occurred the administration of the Holy Communion, preceded by an address of a very striking character by the Rev. Dr. Phillips Brooks. It was a peculiarly appropriate preface to that holy sacrament with the observance of which the congress has uniformly and most fittingly prefaced its annual sessions. Out of the crowded congregation assembled at this comparatively early hour some four hundred communicants united with the clergy present in the reception of the sacrament.

After the communion service the congregation proceeded to the place of sessions of the congress, Pike's Opera House, finding a very large audience already present. The very able utterances of clergy and laity at this congress are worthy of attention throughout the Church. In its history of five years' existence the congress has thoroughly vindicated its original claim as a wise mode of bringing brethren of the Church into a higher fellowship and stronger bond of union. It has illustrated in most marked variety of opinion and utterance the substantial unity in diversity which justifies the claim of the Church to be Catholic, and we are safe in saying that it has secured the fullest esteem of most, perhaps all those who at the outset of its history were most incredulous as to its expediency.

On the whole, the fifth annual congress may, in many respects, be deemed in advance of even the previous successful sessions in Philadelphia, Boston, and New York. The expectations of the executive committee were more than realized. The papers and addresses were uniformly of a high character, and the *executive* machinery, if we may coin a phrase, *worked* admirably. The successive congresses have been striking and teaching examples of the way in which "knowing what and what not to do" on the part of officials, invariably secures the best results.

We simply add that the Cincinnati *Gazette*, which presents perhaps the completest of the many accounts of the congress in the secular press, thus speaks of it: "It may safely be said that no conference or gathering of any one denomination in this city was ever attended by so many prominent people of other Christian bodies as the present Church Congress. It shows the interest felt by religious people at large in the discussion of questions of so much importance to all by a body holding so conservative a position as the Protestant Episcopal Church of to-day."

*MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.**

NINETEENTH SUNDAY AFTER TRINITY.

There is a closer parallel than at first sight is seen between the epistle and the gospel for this Sunday after Trinity; for each Scripture really presents to us, one by the description of words, and the other as by the delineation of a picture, the consequences of sin. Connected with this representation, we are taught in each passage the fact of the *forgiveness* of sin by God, and the need of *forsaking* sin by men. And it is somewhat curious to notice that in both instances the relation, in point of time, between these two acts is the reverse of that which is ordinarily supposed. The human theory is that we must forsake sin in order to be forgiven, which is true as far as it goes. The Divine revelation, alike in apostolic precept and in the application of the Master's miracle, is that men must forsake sin, because they have been forgiven. Either way the collect's prayer grows naturally out of the scriptural lesson. "Without God we are not able to please Him," because without Him we cannot so forsake sin by penitence as to approach the possibility of pardon. And still, without Him, forgiven men are not able to please Him, because, without Him, they cannot "arise and walk" in the life of "that new man, which after God is created in righteousness and true holiness." With these truths plainly before us; with the horrible results of sin described in the condition of the "Gentiles, who gave themselves over unto lasciviousness, to work all uncleanness with greediness"; and with the man in the miracle showing us that sin looks to the eye of God as a paralysis of all spiritual power; with these, and with the evidence of what prayer can do, which the gospel miracle furnishes, we shall find at once inducement and encouragement to ask that "the Holy Spirit may in all things direct and rule our hearts." Clearly establishing the fact that we are to learn to-day about sins forgiven and sins forsaken, we go on to examine, in part separately and in part side by side, the epistle and the gospel for the day. And the first thing that strikes us is the description, common to both, of the terrible results of sin. It would seem enough almost to say that paralysis is its type; for it is just the description of men "having the understanding darkened," "alienated from the life of God," and "*being past feeling.*" Of which condition it is well to notice that even in the Gentile world, and certainly in men who live within the range of Christian influences, is brought about by the fault of men; so that, as St. Paul writes to the Romans, "they are without excuse." Hardening their hearts, stifling the voice of reason and of conscience, resisting appeals and influences for good, they "give themselves" over, of their own choice and fault, to "work all uncleanness with greediness." And though this final condition of ἀκηδία, spiritual impotency and imbecility, is in one sense the visitation of God, as was the physical impotency of the paralytic; yet, as for the bodily disease which comes from a violation of the laws of health, so for the disease of the soul, the man is responsible. We have said, and it was bad enough to say, that that palsied sufferer represents to us the sinner as the sinner appears to God. There is something worse than this. Dismissing entirely, as against revealed truth and against the most emphatic statements of our Lord, the heathen theory that the bodily suffering of the man in the gospel was the penalty of his personal sin; and yet acknowledging that to the eye of God all bodily suffering is the sad reminder of the fact of sin, which brought "death into the world, and all our woe"; we are bound to feel, from the order of events in the Saviour's miracle, that sin was to Him by far more serious than the physical diseases which were asked Him to cure. For His compassion went at once out to the greatest need. And so He said: "Son, be of good cheer, thy sins be forgiven thee." And when He wrought the merciful and marvellous cure upon the body of the sufferer, He did it, a

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He worked all miracles, not merely to His power or His pity over physical but to teach the permanent lesson of His y and willingness to save men's souls. e sickness was subordinated to the sin, aling was wrought only that men might that "the Son of Man hath power on to forgive sin." Taking the sinner, then, ther description, we come to deal, first, his position as a forgiven man; for were such to whom the apostle wrote. oke of them in the first verse of this same er as persons who had received "their g." And in this very passage he refers e teaching which they had received, have not so learned Christ," and deals them as baptized men, "sealed unto the f redemption" "by the spirit of prom- They had "put on Christ," and now are to "put off" and "put away" sin. reover, the very ground on which he upon them the practice of the virtue of for instance, is their baptismal incor- ion into Christ, which made them mbers one of another." And yet these hey whom, with the fearful warning of other Gentiles who were alienated from ife of God," he exhorts, in very plain very minute detail, to forsake such sins ing, stealing, unclean conversation, "bit- ss and wrath and anger and clamor and peaking and malice." It is the lesson, cing in our theological language, that who are *regenerated* need *renewal*. And renewal is described by the two words and καινὸς; the first of which is our work, being renewed in the spirit of our "; and the next is God's work, "the new created after God." Continual effort and tant use of spiritual helps are the only y for us all. The parallel point in the cle is the word the Master spoke to the man, healed and forgiven, "Arise, take ıy bed"; not only in token of helpless- enabled, but in the deeper spiritual sig- ation of the effort to "arise"; to leave, rry away, to assert control and mastery those sinful habits,—here, *a bed*, as in the of Nain, *a bier*—which, till that time, had the man helpless at their will. There is ıer point of similarity between the word e Saviour, "Go unto thine house," and eaching to the Ephesians. For they are ged, under the most sublime appeals, to rtake *homely* duties, and to conquer e and common sins. The religion of is the religion of daily life, and deals, as the Master mingled among the lowly its of ordinary men, with what we may commonplaces. They are dignified by rguments on which they are urged, by Divine help through which they may be plished, by the great example to whom attainment likens us, and by the glori- eward for which men strive. But, as ı going down into and influencing every particle of the lump, so Christianity cor- the lowest, the most common tendencies lives. The Christian life is to be lived, ı the remoteness of stoic indifference etic separation, nor on the heights of feeling or philosophy, but men are to vn with it into their own homes. There o or three details of the teaching which to be noticed. In the first place, the ıce of renewal or conversion, the test of ıued forgiveness, is very simple and practical. It is not a described sensa- ı borrowed phraseology, an expression e put on. It is simply the *turning round* and *back* from the wrong way to the right. The liar is to speak the truth. The thief is to stop stealing, and work. The unclean talker, the speaker of σαπροὶ λόγοι, *rotten words*, is to speak only words "for the edifying of the need," "ministering grace to the hearer."

This is conversion; the forsaking of sin. Another striking point is the new ground and reason for duty, especially the duty to our neighbor, who is so *near* us, in the baptismal relation, that "we are members one of another." And once more, there is the practical fairness of distinction between what is and what is not sin. So it is written: "Be ye angry and sin not"; because anger is not only not sin, but is sometimes duty, as Moses's anger, and the Lord's in the temple, are instances of righteous indignation. And yet because what Bishop Butler calls the "natural passion" is so easily perverted into what we are forbidden to "let the sun go down on" (namely, ὀργή, παροργισμός); we are warned to put away from us "all anger," in the same breath which commands us to be angry, only without sin. It is another instance of those lines that are hard to draw; another lesson against the inconsiderate condemnation of things sinful only in their abuse.

We have to look now at the teaching which the holy gospel contains about the forgiveness of sins; which, as we have seen, both follows and precedes their forsaking. The lesson derives new value and importance to us as we translate into its present reality the first sentence of this chapter. Then, it was into Capernaum that Jesus came, when He had "entered the ship and crossed the lake." Now, He has passed over that wider distance of the sky and come into what really is "His own city," the heavenly and eternal city. Then, those who "could not get at Him for the press" lifted the roof off the house where Jesus was, and let the sick man down into His presence. Now, "through the veil," we lift, with outstretched hands of prayer, our souls sick and sinful, or the sick and sinful whom we love, within reach of His power. And in this farther absence and for this longer distance we have need to learn all the full meaning of that gracious word, to prove whose truth the Master healed the paralytic: "*The Son of Man* hath power *on earth* to forgive sins."

It is the emphasizing of these underlined words, connected as they are by the verb in that present tense of perpetuity which belongs to the attributes of God, which gives *us* the comfort, because it brings to us the application of this truth. Those blaspheming scribes would have been right in their attributing of blasphemy to Christ if He had not been God; for it is true that "God *only* can forgive sins." But answering, as the Lord did that day, and as He often does, not the words, but the thoughts of men, He reveals not a new truth, but an application of the old. The Son of Man is God taking human shape that, *as man* He might receive gifts to be given *unto men*. In His humanity is involved His eternal priesthood; and that eternal priesthood is exercised, not only directly in the heavenly temple, and before the heavenly altar of the mercy-seat; it is exercised also, mediately and indirectly, through "the ministry of reconciliation," in the earthly temple, which is the Church, and before the earthly altar. And so not only the Son of God in heaven, but the Son of Man on earth, hath power, and exercises the "power to forgive sins." And as in Capernaum, so everywhere, we "marvel," but we believe that "God has given such power *unto men*." Outward signs and assurances of it, like the material elements in Holy Baptism and in the Holy Communion, like the word of authoritative absolution, are like the *signs* of the lifted bed and the freed limbs of the paralytic, evidences by which we "know that the Son of Man" through His commissioned ministry, has forgiven sin. And strong as the words are that convey this power of *remission* to the human ministry, they are qualified always by the plain declaration here that *God only*, that is, the Son of Man on earth *in* those to whom He said "Lo, I am with you alway," "hath power to forgive sins." And we must remember always that, as the effort to forsake sin which real penitence is, is the preliminary to pardon; so the sequence of it, the other assurance *besides* the sacramental signs, is to forsake sin; "to arise and go" in "the way of God's commandments"; to be "in all things directed and ruled in our hearts by the Holy Spirit"; "to put on the new man, which, after God, is created in righteousness and true holiness."

WM. CROSWELL DOANE.

LETTERS FROM ENGLAND.

OCTOBER 5th, 1878.

Though I wrote last week, I am unwilling to allow the Sheffield Congress to stand over till its impressions are part of the past. Whatever we may think of these unwieldy and tumultuous assemblies, they are a signal-flag, denoting the passing condition of the Church of England, and cannot but be interesting to all members of our communion. During the day or two that have elapsed since the main debates came off, the opinions of the English press have been pretty freely elicited. The Saturday papers are, of course, glad to have a subject.

There must be something good to put against the evils said to be inherent in these meetings, when year after year we invariably observe the same feature in each case—the success of the bishop or archbishop who presides in the performance of what would seem to be a most arduous office. The most unlikely presidents, somehow or other, give satisfaction. In this last the Archbishop of York was known to be so unfamiliar with the High Church party that a failure was expected; but there has been a marked success. Nothing could have been happier than his speeches and his general management; and the gratitude of the congress was unmistakably displayed. Perhaps his best point was his long speech after the debate on the limits within which variety of opinion might be allowed to exist within the Church; but it is so good that I hope you may find room for at least a part of it. It was a most hazardous experiment to throw such a subject upon the carpet, and to pick out representative men of the three schools—Ritualistic, Evangelical, and Broad Church—to read papers. That of the Hon. Charles Wood, the president of the English Church Union, was, of course, most outspoken in defence of the position the Ritualists take up; but it was fairly listened to. Mr. Llewellyn Davies and Canon Ryle showed great moderation and a wide spirit of toleration; but both agreed on the necessity of some limits, stretching, of course, to different lines of breadth, and both excluded the Romanizing party. This was the sense of the congress; but few more lucid expositions of the reason why excesses of ritual cannot be viewed with the same indulgence as errors in preaching have ever been given than by the president. It was the very essence of common-sense, garnished up for a popular audience, and will surely do much good. The *Times*, which has treated the congress with much respect, on the whole, presses home the obvious consideration that if we are to have no limits we are an arrant set of impostors; for why do we exclude Roman Catholics, infidels, and dissenting Christians? They are the true men, and those who profess their principles in

reality, though under other forms, have no right to enjoy the position and privileges denied to the more honest men outside the pale. The use made by the archbishop of the results obtained at the Lambeth Conference was also very felicitous, and may be taken as the first-fruits of the labor which your bishops and others have undergone in coming here from all parts of the world.

But with a view to the subject of my last letter, nothing has been elicited at the congress of greater value than the papers of Canons Rawlinson and Tristram on the results of modern discoveries in Egypt, Assyria, and Palestine in confirmation of the Bible. This was a real gain to the whole country; for people don't read these things in books as they ought; and light will now penetrate into many a dark corner from these luminous papers. As the former of these authors remarked, it was some thirty years ago the favorite weapon of German and English infidels. It was not necessary to go further. The Bible narrative was positively and negatively convicted of falsehood by the advance of our knowledge of secular history. Just at this period began the excavations in Mesopotamia which taught us the languages and history of the mighty empires whose records had been so long buried; and, lo! the tables are turned. From a perfectly independent source the Bible narrative is confirmed in every point. Even the most disputed parts of Genesis receive illustration from the legends read on these stones, which betray the common source of truth from which they have all been derived. Only in the Bible we have the majestic march of events ascribed to the one Almighty Being in a form which inspiration has at least protected from inaccuracy. The allowance of one thousand years more since the flood than were assigned by the chronology of Archbishop Ussher is all that is demanded by these latest researches; and as the word "son" is the word also used for "descendant" in these passages of early narrative, there is no textual difficulty whatever. Equally, perhaps more, to the point was Canon Tristram's lucid summary of the explorations lately made in the Sinaitic peninsula and its neighborhood; from which it is plain that we can now verify every step of the wanderings of the Israelites as narrated in the Pentateuch. As the canon, not too boastfully, said in conclusion: "We have now been permitted to rout the enemy all along the line they had themselves chosen; let us wait calmly for the equally certain answer which we shall soon be able to give to the new attacks which take the subjective form."

Having noticed the prominent features of discussion, let me remark that Sheffield seems to have benefited even more fully by this gathering than the places where former congresses have been held. Perhaps it was because it contains a still larger amount of squalid yet clever people of the working class, more shut out, in their murky atmosphere, from the civilizing and purifying influences of earth, air, and sky, and less taken in hand as yet by the Church; but certainly the interest taken in the congress by the population was most remarkable. For four hours did four thousand working-men listen with rapt, and yet, as their cheers showed, most intelligent attention, to addresses which certainly partook more of the nature of good sermons than anything else; but then it must be admitted that it would not be easy to find speakers more original and remarkable than the Archbishop, and the Bishops of Carlisle and Manchester. And also I don't think any former place has witnessed such large-hearted hospitality among nonconformists as Sheffield. They at least might well have turned away from these busy Churchmen. Not at all. They seemed to take the visit as paid to them quite as much as to their Church brethren; and it is impossible but that they must derive some benefit from the contact. I believe it will turn out that the Church, which has been so long making its way in strength into the North of England, will find a better soil there than in the critical and more civilized South. Like the Bereans, they seem "more noble than those of Thessalonica." Swansea is to be the next place; we shall see how the commercial and mining population of that busy part of South Wales behave.

I must find room for a word on one other subject handled at the congress—the relations of the Church to the stage. I confess to not feeling satisfied at the utterances of Lord Mulgrave (a clergyman) and the Bishop of Manchester. Several letters in our papers have taken up the subject, and by very common confession it would appear that the condition of our theatres and operas, both as regards actors and things acted, is not such as to justify Christian men in attending them. It is said that while Roman Catholics and Puritans have always prohibited them, Churchmen have been much less particular; but surely these are the lax and the worldly, who might well take a leaf out of the Roman and Puritan book. It is all very well to say that if good people were to combine and set their faces against unworthy exhibitions they would disappear. This is really childish. The mass of playgoers like the low tone and questionable accessories of the modern theatre, and nothing would have a chance which did not take that liking into account. What is the meaning of the exhortation to "pluck out the right eye" if it does not include the abstinence from that which is no doubt delightful to the natural man? Is it so very easy to "keep under the body"?

Another correspondent writes:

SHEFFIELD, October 3d, 1878.

The discussion in the Church Congress this morning, as to the attitude which the Church should take with reference to popular literature and recreations, called forth from the Rev. Earl of Mulgrave, and from some others, pleas for the toleration of the theatre and for its reform; but the most striking paper of the session was by the Rev. Harry Jones, of London. He spoke of the cheap literature, "the ha'penny novels," which are sold on the back streets of cities; and he held that when such books are not purposely immoral, and secretly published as such, they are not necessarily injurious or radically unlike the works of fiction which so many good people read for their entertainment. They give food, he argues, for the imagination, and in the case of their readers there is generally enough of the facts of life to balance all the fancies which they might foster; they keep many people from forgetting how to read, and, in fact, help them to read with the eye as well as with the lips; and using, as they do to a great extent, the language of cultivated people, they make it easy for the uneducated to understand what an educated man says to them, so that a clergyman, in order to be understood by them, need but say what he has to say as he would naturally say it. Besides, much is really taught by these books in regard to history, to foreign countries, etc. This view of the subject, though doubtless subject to limitations, is certainly worthy of careful thought.

This afternoon the Bishop of Ohio read an excellent paper at the beginning of the discussion of "Woman's Work in the Church." He spoke of all the influence that women have quietly exercised for good since the days of Timothy, and expressed the opinion that women have really made the greater part of the history of the progress of the Church. He alluded to the introduction of Christianity into Britain through the agency of Christian princesses; to the power of Queen Elizabeth in fixing the principles of the Reformation; and to that of the present queen in setting the example of domestic purity and happiness, and resisting the evil influences which threatened to ruin England by attacking her homes. Then, speaking of the specially religious work which women may do, he held, in the first place, that it must be such as is suited to their sex; next, that it must not interfere with the sanctity of home duties, certainly not imposing perpetual vows; then that it must be marked by true Christian charity; and finally, that it must be such as to bring out woman's peculiar virtues and strength. By the side of the names of the English women who are justly honored for their Christian zeal he placed those of Mrs. Welsh, Mrs. Canfield, and Mrs. Hayes, as workers at home; and those of other women of our land who have labored or are laboring nobly in missions; and ended by giving an outline sketch of the different ways in which woman's work is organized in the Church in the United States.

The secretary read a paper by Miss Whately, of Dublin, whose opinion—based, as is well known, on a long and faithful experience—was that woman's work belongs to the border-land, where ministrations to souls and to bodies meet and can be combined. The volunteer discussion took a lively form, opinions for and against sisterhoods and irrevocable vows being very strongly expressed by different speakers.

In the other hall, the subject of the discussion being "Cathedrals and Cathedral Institutions," the Bishop of Iowa described the principles on which he has organized the work of his cathedral, and spoke of the similar work in other dioceses.

Other subjects discussed to-day have been "Parochial Church Councils" and "Sunday-schools"; while this evening there has been a very large meeting of working-men. This gathering seems to be considered the greatest success of the congress, the vast assembly not only responding heartily to the archbishop's earnest advice that they should follow Christ's rule of self-denial instead of the world's rule that each class should try to get from others all that it can, and to the Bishop of Carlisle's exhortation to honest and faithful work and to loyalty to the Church; but also fully appreciating the Bishop of Manchester's discussion of certain recent scientific attacks on revealed religion, and showing by their applause that they were far from being infected with the spirit of infidelity.

Friday, October 4th.

This morning's papers and speeches were on "The Helps to the Spiritual Life." Earnest essays were read by others, but the most impressive to my mind was that of the Rev. E. H. Bickersteth insisting that, for the maintenance of true spiritual life, the Church needs to remember that it is her duty and her privilege to wait for the Lord's coming, and to fix her hopes on His second advent. At the earnest request of the most reverend president, the speeches on this solemn subject were not applauded; and it would seem to have been well if a like course had been followed in regard to the serious part of other discussions.

In the afternoon, the section in the lower hall being engaged with matters relating to candidates for Holy Orders, a good audience assembled to hear Prof. Rawlinson's and Canon Tristram's papers on "The Help which has been given to the Interpretation of Scripture by recent Discoveries in the East and in Egypt." The learned professor took up several of what were once considered irreconcilable differences between the statements of the biblical authors and those of ancient historians, and showed how in each case the testimony of ancient records and monuments have proved indisputably the truth of the scriptural accounts, and the error of the later profane writers. Canon Tristram gave an outline of the Hamitic traditions of the early ages of the world, so strangely like those of the Bible, as they have been made somewhat familiar in Mr. George Smith's works, calling attention—I do not think Mr. Smith did this—to the fact that they corroborate and agree with both the supposed classes of traditions which some have thought they found in Genesis—the "Elohistic" and the "Jehovistic"; and he affirmed that these recent discoveries had put an end to objective attacks on the ancient revelation and shown that all future attacks must be subjective in their nature.

In the evening a largely attended *conversazione* was held in the Albert Hall, where, with votes and speeches of thanks, refreshments, and music, the Church Congress of 1878 was brought to a close. Next year's session is to be held at Swansea.

I should have mentioned the Bishop of Missouri among the representatives of our Church at the Congress. PI.

ENGLAND.

CHURCH EXTENSION IN THE NORTH.—Barrow-in-Furness, in the vicinity of the celebrated Furness Abbey, is a town which forty years ago consisted of one farm-house, two public houses, and six cottages. It now has a population of 40,000. There have been but three churches for that town for some years past. Four new ones have now been added to the number, and were formally opened on the 26th of September. The Bishop of Carlisle in a sermon delivered two years ago, pointed out how essentially necessary it was to extend the church accommodation in the town, and a movement was set on foot by Sir James Ramsden and other gentlemen with this object. It was determined to build four new churches in various

f the town, and to dedicate them to the angelists. The sum of £24,000 was soon at the disposal of the committee. The Devonshire gave £12,000, thus practically ffect to one half of the scheme; the Duke leuch gave £6,000; Mr. H. W. Schneider of Barrow) gave £1,000; Sir James Rams- 00; and the remaining £4,500 has been con- d by others. It was resolved that tempo- urches should be erected in the first place, rmanent parsonages; but it is ultimately d that permanent churches shall take the f the temporary edifices. The churches structed of wood and brick, and embrace dinary church arrangements—chancel, nd north and south aisles. Their extreme is 102 feet, and their breadth fifty feet. tings are open, and in each church there n for 520 worshippers.

FIELD.—At Sheffield, September 30th, the shop of York consecrated the first of nine urches to be erected in that town within ars, under a scheme for church extension. e is to be called the Sale Memorial church, erected in memory of the Rev. Canon Sale, icar of Sheffield. Canon Sale had long to see a church erected in that locality, was almost destitute of church accommo- , and it was thought that the erection of urch would be the most fitting tribute to emory. The building will accommodate 800, and it has been erected at a cost of . After the consecration service a sermon elivered by the Bishop of Sodor and Man, ucceeded Canon Sale as Vicar of Sheffield.

ARTURE OF MISSIONARIES.—On Saturday, 28th, five clergymen sailed in the Orient ship "Cuzco" for work in the Bishop of Queensland's diocese. Two other clergy- eft a few weeks ago. The bishop will leave ly he has raised funds for the present needs new diocese.

IETY FOR PROMOTING CHRISTIAN KNOWL- —The report for 1877–8 of the Society for oting Christian Knowledge has just been d. The energies and resources of the so- have been fully taxed in working upon already laid down. Some features of its are permanent, as, for instance, the dis- ion of the Scriptures and Prayer Book in ıs languages, either gratuitously or below rice, or on very favorable terms; and the ation of religious and other sound and use- erature. This has involved an expenditure and above that which has been provided trust funds) of £17,357 14s. 11d. Church chool building abroad is another permanent e upon the funds; and possibly the endow- of new dioceses may be so considered. schemes of Christian usefulness receive om the society in their early and tenta- eriods, in the hope that they may, when ried and established, develop local resources ecome self-supporting, so far at least as the y is concerned. Many have already been raged and assisted by the society to build ıy-schools and mission-rooms, and their tunities of usefulness of their parishes been thus largely increased. When the rary requirements of the Church which ithin the society's scope have been met, it e able to turn itself to fresh enterprises, for it endeavors always to hold itself ready. n is to hold at least a considerable propor- f these resources, which it hopes it may e allowed to administer, free for such ur- ieeds as will doubtless always arise in the h. The sums paid during the past year ier parts of its work, new and old (besides istribution of books), have amounted to 6 11s. 8d. The amount received from ben- ons, £3,892 6s. 8d., is not so large this year ; but the subscriptions have reached the f £15,549 3s. 9d., against £14,071 3s. 8d. ear, and this has nearly redressed the bal- the whole amounts being £20,592 19s. 3d. 7, and £20,441 10s. 5d. in 1878. When it is nbered that the society refrained last sum- rom making its usual appeal for 'harvest sgiving offertories that it might not inter- ith the flow of contributions to the Indian e relief fund, the diminished amount of actions will not be regarded as a cause for ty.

SHEFFIELD CONGRESS. — The Church Congress at Sheffield has closed its sessions. The *John Bull* thus gives its impressions: "The Church Congress at Sheffield was one about which misgivings were largely felt and expressed. It has closed without any of these having been justified. It was more largely, than previous meetings of the same kind, attended by clergy and laity of the Evangelical party in the Church. We regard this as a most encouraging fact. It is by the presence of men of party that party acerbities are removed, so that any slight misunderstanding that may possibly arise from the presence of discordant elements is a light evil compared with the absence of such elements. Men meet together to find that they agree much more than in their solitude they imagined. And men who agree in part arrive at a closer agreement as time goes on, and, thinking together, learn to act together. This is the chief advantage of a Church Congress, and an inestimable advantage it is."

IRELAND.

INTOLERANCE.—The Society for Irish Church Missions has for many years had a mission in the county of Limerick. The superintendent recently began a series of controversial classes in the town of Limerick. Perfect freedom was allowed to all speakers. One who advocated the Roman Catholic side at length acknowledged himself in error and became a Protestant. A few evenings afterwards a body of members of a Roman Catholic society, at the instigation of the priests, attended, a crowd assaulted the building and smashed the windows, and, notwithstanding the interference of the police, several persons were injured. The mission meetings have for a time been discontinued. Many Roman Catholics, however, have expressed their indignation at the outrage. Another case occurred at Queenstown, where, at a bookstore, an agent for the Irish Church Missionary Society sells anti-Roman books and tracts. A placard quoting Acts xxvi. 18, and pointing out that forgiveness of sin was to be obtained from Christ only, excited the indignation of the priest, who denounced it from the altar, using language which incited his people to attack the building. An appeal to the magistrate only brought a rebuke to the agent and an order to remove the placard.

FRANCE.

REPLY TO GAMBETTA.—Mgr. Freppel, Bishop of Angiers, has written a reply to Gambetta. Says the Paris correspondent of the *Guardian:*

"His chief accusation against M. Gambetta is that he has, for his own purposes, raised what is called the 'clerical question,' when, in fact, no such question ought in the present day to exist, because all the relations between the civil and spiritual powers have been fully regulated and settled by the concordat. Yet M. Gambetta himself, it will be remembered, in his speech, insists upon the concordat being carried out to the letter. The seeming contradiction, however, is easily explained; for the Bishop of Angers is speaking of the concordat 'without' the organic articles, while the leader of the left is speaking of the same transaction 'with' them. It is, therefore, the same old, old contention—the same conflict of powers between them as has so often been raised before, only intensified by existing circumstances and prevailing opinions."

SIGNIFICANT FIGURES.—The minister of public instruction has recently made a report on secular and clerical instruction, which discloses some remarkable facts. In 1854 the number of lay schools was 825, clerical, 256; in 1865 there were 657 lay schools and 270 clerical; in 1876 494 lay and 309 clerical. Of the schools above enumerated there were in the hands of the Jesuits and Marists, in 1865, forty-three, with 9,475 pupils, and in 1876 eighty-nine, with 19,961 pupils. This steady increase of one kind of schools and decrease of another shows how gradually that party, whom Gambetta denounced as inimical to the republic, are extending their influence and power by obtaining control of those who are to be the men and women of the nation.

ARGUMENTS FOR PEACE.—The friends of the peace societies are finding in current events telling arguments on their side of the question. At the international peace congress recently held in Paris, M. Frank, the professor of international law in the College de France, acknowledged that the successive peace congresses held during the last quarter of a century had not, he admitted, prevented wars, but neither had the diplomatic congresses. The latter, indeed, had simply sanctioned past and prepared future wars, and their language was practically this. To the victor who had violated public law, caused universal anxiety, and torn up his engagements, they said: "You have succeeded; consequently, you are in the right; but till now you have only won *de facto;* we will change it into *de jure.* What you have acquired by shedding the blood of your own and your adversary's subjects we will derlare your inviolable property. It not being just, moreover, that those who have looked on at the bloodshed they might have prevented should go unrewarded, we will give them their share at the expense of the vanquished, leaving them to take it how they can, by persuasion or force. Perhaps this will involve the resumption of the war; so much the worse for the sufferers by it; nevertheless, we have made a splendid treaty of peace destined to immortality, but which will be trampled underfoot like its predecessors." This was no imaginary picture, but was just what had passed at the Berlin Congress, which had merely trodden in the footsteps of previous congresses.

In a like strain writes a correspondent of the *Church Bells* in reference to the threatened rupture with Afghanistan: "The ruler of Afghanistan is said to have insulted the majesty of England. What then? Christian men are insulted every day. Does a Christian think it necessary to avenge an insult by hiring a quantity of men who have nothing at all to do with the insult to to cut the throats of another quantity of men, equally guiltless, hired for the like purpose by the insulter? Some years ago insults were supposed to be avenged by the curious superstition which required both parties, innocent and guilty alike, to shoot at one another from a convenient distance with loaded pistols. That superstition is exploded. Let us proceed to explore the perfectly identical superstition which still retains its hold on the nation, after every individual composing the nation has escaped from its trammels. We have no right to kill an unknown quantity of men to avenge an insult. When the ameer marches into India with a hostile army, it may be necessary to resist him. But his insults break nobody's bones, and we should have no justification in breaking anybody's bones for them. We are assuming that the ameer has insulted England. But we are not at all sure that it is an insult to tell a neighbor that we decline to receive him on a visit, especially when he knocks at your door with as much assurance as if it were his own, and intimates pretty clearly that if he once gets in, he means to stay there for an indefinite period. If he prefers other company to ours, that is his business. Let us mind our own. Oh, but those Indian princes will think little of us if we pocket an affront! If they think little of us for acting the part of Christians, it is not for us to win their thinking much of us by our acting the part of bullies. It is not dignity but impudence that cannot abide to be snapped at. Anyhow, the Church's mission is peace."

AID FOR THE YELLOW FEVER SUFFERERS.—On September 15th a collection of $842 was taken up for the yellow fever sufferers in the American church of the Holy Trinity, Paris.

HOMAGE TO THE CLERGY.—A decree, dated the 24th Messidor, year XII., provided that when a bishop or archbishop entered the town of his residence for the first time he should be received with military honors, a garrison should be drawn up in battle array along the route he followed through the town, he should have a guard of thirty men, cannons should be fired on his arrival and departure, and so on. This decree has fallen into abeyance, but the Bishop of Marseilles demanded that it should be carried out on the occasion of his visit, on Monday, September 30th, to his episcopal town. The government, fearing disturbances, endeavored to persuade the bishop to abandon his demand, but he was inexorable. The prefect, however, found an other law forbidding ecclesiastical processions. He accordingly informed the bishop that he might enjoy the military pageant by himself, but he

should be followed by no priests in vestments. The prelate succumbed, but on the following day preached a vigorous protest in the cathedral.

GERMANY.

THE OLD CATHOLICS.—The Church of Utrecht, which recently threatened to excommunicate the German Old Catholics if they abolished compulsory celibacy, has apologized. Bishop Reinkens confirmed a class in Dusseldorf, when a young sub-deacon of Utrecht assisted in the services. The archbishop took occasion to assure Bishop Reinkens of the continued amity of the Dutch Church with their German brethren, notwithstanding "differences of discipline which have intervened."

There has been no Old Catholic congress this year. The *Deutscher Merkur* announces that Professor Reusch desires to regard himself as still not in the ranks of the Old Catholic clergy, though his resignation has been only verbally communicated to the bishop. Another paper, however, states that he is about to undertake the duty at Weisbaden.

ITALY.

THE POPE AND GERMANY.—In his recent letter to Cardinal Nina the pope thus speaks of his correspondence with the German Emperor: "This step on our part, solely inspired by the desire of seeing religious peace restored to Germany, was favorably received by the emperor, and had the happy result of bringing about friendly negotiations, in which it was not our intention to obtain merely a truce, but a real, solid, and durable peace. The importance of this object was justly estimated by the wisdom of those in whose hands the destinies of the empire are placed, and will, we feel sure, lead them to extend to us a friendly hand to attain it. The Church, without doubt, will be happy to see peace restored in Germany; but such a result will be fortunate also for the empire, which, with Catholic consciences at rest, will find, as in times past, its most faithful and devoted subjects among the sons of the Catholic Church."

SWITZERLAND.

GENEVA—*Consecration.*—On Saturday, August 24th—St. Bartholomew's day—the Bishop of Long Island, bishop in charge of foreign churches, consecrated the new Emmanuel church, Geneva, Switzerland. This is a neat and tasteful building, erected not far from the lake, and in convenient proximity to the leading hotels of the town, upon a site presented by a member of the parish. Its style is an adapted Gothic; its material the local gray stone. It will accommodate 250 persons, or with special provision of chairs, as was required during the bishop's stay, about 300. The foundation of a transept has been laid to be added hereafter, and this would increase the accommodation.

In the consecration service the bishop was assisted by the Rev. M. Van Rensselaer, D.D., the rector; the Rev. W. Jephson, M.A., English chaplain at Geneva; and by several of the American clergy.

In his sermon the bishop pictured with great eloquence and beauty the line of worship and of devotional life which this building represented—a line equally removed from superstition and indifference. Whether, in view of the mission which this church is to bear to our travelling countrymen and countrywomen, or of the religious history of the place, these opening services are important and significant. They tell of progress in the work of our Church upon the continent of Europe—a work whose wide influence is even now but slowly coming to be understood in its true character. And they mark an epoch of religious history; the great republic of the new world sending to the oldest republic of the old the bright example of a worship which unites the simplicity and clearness of an evangelic faith with the historic dignity of an apostolic order. ***

EAST AFRICA.

MISSIONARY SUCCESS IN THE MAGILA DISTRICT.—Letters from the *Universities' Mission* bring interesting news of the work going on in the Magila district, Mr. Yorke having won a decided victory alike over native superstition and Mohammedan aggression at Umbia, an important town near the coast. When Mr. Furler first visited this place three years ago he found a mosque and Moslem missionary. Now it is in ruins, and no one cares to rebuild it, whilst some fifty men regularly attend our services. In July one of the converts, the wife of the chief, being ill, an attempt was made by a mganga, or medicine man, to practise witchcraft upon her. Mr. Yorke says he found her on a three-legged stool in the middle of the hut; under the stool was a broken platter filled with burning incense. Overhead was stretched a piece of new calico, and under her feet a large mat, and her feet were fixed in large clogs. In front was a tray of Indian corn, with a large wooden doll in the midst of it. Its eyes were set obliquely and its arms and legs broken off at the stumps, and on either side of the doll lay a piece of polished gumcopal and a broken calabash. Near this sat the mganga, and a crowd of men and women sat round singing. The women seemed wrought almost up to insanity. He turned them all out, flung idol and incense on one side, and persuaded the woman to go to bed. A general council was called by the mganga, and Mr. Yorke summoned to appear. He explained that he had never interfered with the practice of witchcraft by the heathen, and would not do so, as they knew no better; but he was bound to protect his converts, and would do so at all risks, and appealed to the chief, as having invited him to come and teach them about God, to protect him. The decision was given in his favor, and the fact that no personal mischief occurred to him after touching the idol has done much to shake the faith of the people in the power of their witchcraft, and the mganga himself has since promised to attend his classes. All were well at Zanzibar, and the first ten feet of the stone roof of the church in the slave market was completed. The internal height to the point of the arch is about sixty feet. The bishop had nearly completed the translation of St. Paul's Epistles, and Mr. Joseph Williams was preparing to return to Masarin, being fully restored to health.

HAITI.

IMPORTANT LETTER FROM THE BISHOP.—The Bishop of Haiti, whose visit to England to attend the Lambeth Conference was the means of making him known to many friends, has returned to his diocese. He landed at Port-au-Prince early on Sunday morning, August 18th, and going straight to church, joined his family and flock at the 6 A. M. Communion service. The bishop has had a safe voyage, and is much improved in health since he left England. He sends the following appeal to the readers of the *Mission Field* and others:

"In my annual statement made last year to the American Board of Missions of the work in this jurisdiction, I signalized the three missionary provinces, north, south, and west, into which, for convenience sake, the territory had been divided; and further stated that we had met greater difficulties in extending our work in the northern province than in the two others.

"I am now happy to say that on my return home from the Lambeth Conference I found documents awaiting me in the hands of our metropolitan chapter, from Anabaptist congregations at L'Anse à Foleur, at Bergne, at Port Margot, and at Limbé, asking to be received into union with the Church in Haiti. All of these congregations are situated in the north. We desire at once to take the necessary steps to organize these congregations in conformity with our canons, after duly receiving their members into the Church. The presbyter who is set apart for ruridecanal functions in the northern province has only a stipend of £90 per annum to live on, and needs the means to travel from place to place to do the preparatory work to an episcopal visitation. Our Protestant converts in Haiti are still from the poorest class of the population, and so far from being able to meet these expenses, need aid in keeping up worship and to build their places of worship. I have two other natives, ordained missionaries, who work without any stipend whatever in the north in local congregations.

"Will not some friend or friends of Christ and His Church place £150 at once at my disposal, that I may be enabled to take all the necessary steps to organize these four religious societies into Church congregations?"

CANADA.

MONTREAL—*St. George's Church.*—On Sunday, October 13th, the anniversary services connected with the entrance of the congregation of St. George's church into their new building, and the thirtieth anniversary of the Rev. Dean Bond's connection with the church, were held. In the morning the very reverend the dean delivered the sermon, taking for his text II. Kings xx. 14. In the afternoon the sermon was delivered by the Rev. Mr. Rexford, and in the evening by the Rev. Canon Evans.

Diocesan Synod.—A special meeting of the diocesan synod was held in the cathedral at Montreal on Wednesday, October 16th. The sermon was delivered by the venerable Archdeacon Lonsdell. The Holy Communion was administered by the Very Rev. Dean Bond, other clergy present assisting. The business session began at 2 P. M., Dean Bond in the chair.

A letter from the Right Rev. Ashton Oxenden, D.D., resigning the office of bishop, was read by the chairman, also the official correspondence with the Bishop of Fredericton. The object of the meeting, viz., the election of a successor to Bishop Oxenden, was then announced. After some discussion as to rules of order and other matters of routine, the house proceeded to the election, with the following result:

Lay vote—Number of votes cast, 78; necessary to a choice, 40. Dean Bond, 49; Bishop of Rupert's Land, 13; the Rev. Mr. Venables, 7; Archdeacon Lindsay, 1; lost votes, 8; total, 78. Clerical vote—Number of votes cast, 85; necessary to a choice, 43. Dean Bond, 53; Bishop of Rupert's Land, 26; the Rev. Mr. Venables, 3; the Rev. Mr. Hannah, 2; the Rev. Mr. Lobley, 1; total, 85.

The doxology was then sung, and the proceedings closed with the pronouncing of the benediction by the very reverend the dean.

The session was characterized by harmony and the absence of any exhibition of partisan feeling. The *Montreal Gazette* remarks: "We most heartily congratulate the Dean of Montreal upon his elevation to the episcopal office. In the heartiness of his election, in the remarkable concurrence of sentiment on the part of both orders, clerical and lay, which has been manifested by it, we have an augury of the success which is certain, under God's blessing, to attend his episcopate."

TORONTO—*Collingwood.*—The clergy of the Rural Deanery of West Simcoe received on the 10th of October intelligence of the death of their rural dean, the Rev. S. Lett, LL.D. They all with one or two exceptions, caused by unavoidable detention, proceeded to Collingwood, where they attended his burial. A funeral sermon was delivered on the following day by the Rev. Mr Kirby. Before separating the clergy sent a letter of condolence to the widow of the deceased.

Mono.—The new St. John's church in this place was opened for Divine services on Sunday October 6th.

NIAGARA—*Barton and Glauford.*—The Rev Dean Bull, who has just completed his twenty fifth year as incumbent in this mission, was recently presented with a purse of $218 as a free will offering from some members of his parish.

Milton.—On the evening of October 8th the Rev. Mr. Rixon, who has removed to Arthur was presented by the congregation of Grace church, Milton, with an elegant silver tea set and a French clock.

HURON—*Brant.*—A meeting of the rural deanery was held October 10th. The services were in the old Mohawk church. The sermon was delivered by the Rev. Canon Salter, of St. Jude's Brantford. The service was semi-choral. The Indian children attending the new England Company's Institute, under the leadership of Mr Ashton, the efficient superintendent, manifested great efficiency in the musical rendering of the several parts of the service. Their devout and reverent behavior was generally remarked, and all expressed pleasure at the delightful service which they had been instrumental in furnishing

IE FIFTH CHURCH CONGRESS.

fifth annual Church Congress was opened esday evening. October 15th, in Christ , Cincinnati. There was a good attend- of the clergy from various parts of the y, and of the laity of the city, so that the was filled.

NG ADDRESS OF THE ASSISTANT-BISHOP OF KENTUCKY.

er a short service Bishop Dudley, as chair- delivered the opening address, which was f but lucid setting forth of the design of rch congress, showing what it is not, as well at it is. They came together not to settle l and fundamental questions, but to discuss on which latitude of sentiment was allow- ch man being responsible for his own utter- It would be profitable to listen to different upon such themes. He enumerated some e subjects which were to be considered, howed how it was consistent with Church to allow diversity of opinion upon them. On her hand, some of the questions to be dis- d, such as the conflict between labor and al, for example, not being theological, orld would perceive that the Church is not ested solely in ancient creeds, sublime archi- re, and glorious music, but has a heart that for human welfare.

WEDNESDAY MORNING.

e congress assembled again on Wednesday. ne service was held and the Holy Commun- elebrated at St. Paul's church. An address delivered by the Rev. Dr. Phillips Brooks. e were present in the chancel, and assisting ne service, the bishop of the diocese, the op of West Virginia, the Assistant Bishop of tucky, the Rev. Dr. Benedict (rector of the ch), and the Rev. Drs. Wildes and Wash- .

the conclusion of the service the congress organized for business at Pike's Opera se. The Bishop of Southern Ohio presided, offered prayer, and made an introductory ess.

DDRESS OF WELCOME BY THE BISHOP OF SOUTHERN OHIO.

is with real gladness that I welcome the rch Congress, not only to Cincinnati, but to and the West. We should have been not a e jealous of the Eastern cities if they had inued to monopolize this new institution se helpful and healthful influences the whole rch needs. I am also glad that the first west- d movement of the congress should be to queen city of the West. Boston, New York, Philadelphia are noble towns, but they are tle out of the way. It must be admitted that city is nearer the centre of the continent. reach out our iron fingers to the Pacific t, and are in close neighborhood with the th and the South, while the East, with its venient markets for our industries, is just ss the Ohio river. But there are special ons why the people of our Church here uld extend a hearty welcome to the congress. rings boldly into view the comprehensiveness he Church. It is not a social nor a diocesan vention. It has no canonical authority. It s not legislate, nor vote upon any question in ate. It represents no party in the Church, invites men of all habits of mind, and shades pinion, and schools of thought to meet upon mmon platform and discuss their differences. rallies the best thought of the Church to k out its convictions upon living, practical es. We are glad to have the world know the Protestant Episcopal Church is not id to let men think. Built upon the essential h of the creeds, the house is as broad as its ndations. Liberty of thought within these ts is the atmosphere in which truth thrives. congress is a practical outworking of this nciple. We are glad to have the world know nat which the experiment of a congress had eady proved—that a free and manly inter- nge of views and discussion of differences ds rather to promote unity than to create agonisms. We are glad also to have this mmunity see that our Church is alive to the ctical questions of the age: not bound up in lf, not fossilized, but anxious to get out of ecclesiastical grooves and identify itself with humanity and its needs.

The Interpretation of the Bible in Relation to the Present Condition of Learning and Science.

The first topic for discussion was "The Interpretation of the Bible in Relation to the Present Condition of Learning and Science." We give a summarized statement of the contents of the papers and speeches.

PAPER BY THE REV. FREDERIC GARDINER, DD., MIDDLETOWN, CONN.

The condition of learning and science has greatly changed since the days of our fathers. The Bible however, is the same, though its interpretation has varied. There is an element which is fixed, or if variable, it is only in the form of its statement: the plain sense of the Bible as it was intended by its writers and has been understood by the large mass of its readers in all ages. Thus, *e. g.*, the cosmogony of Genesis presents to our minds God as the author of all things and the mode by which creation was effected. The truth of the Bible must stand or fall by the former, but the latter has been the subject of a diversity of interpretation since the days of Augustine. So also the doctrine of the atonement is the corner-stone of the New Testament, but its *modus operandi* has been the subject of endless controversy. In regard to the fixed element of interpretation it may be distinctly and emphatically stated that the effect of recent research is as far as possible from discrediting the truth of the Bible or from requiring a resort to unmanly subterfuges and equivocations. The results of research may be against certain conventional interpretations, but in time it appears that only those which are erroneous are to be given up. And not until it can be shown that the religion of the Bible is to be classed either with human inventions or gross perversions of the truth, as do other religions, can the Bible itself be shown to be irreconcilable with the conclusions of modern scholarship.

Textual criticism and philology have so greatly advanced as to call for a revised version of the Scriptures, where the office of the scholar is to present us more nearly with the exact language used by the inspired writers and the precise force of that language. The investigations of modern history have taught the interpreter the defects of his systems of chronology, and in some instances removed difficulties which long seemed insuperable. The archaeologist is bringing to light a long buried world of inestimable value in the interpretation of the Bible. The confirmations of controverted statements of Scripture have been many and striking. Sometimes the conclusions of archaeology for a while seem at variance with Scripture, but in time further research removes the difficulty. We also learn from the recovered inscriptions of ancient kingdoms the position of the Jews as a nation among nations, which is a help to the understanding of the Bible, which presents them to us only as the people of God.

In regard to the influence of modern science upon the interpretation of Scripture, so far as science is true to itself, progressing in the actual knowledge of nature, it is an unfolding of God in His works, and consequently must be consistent with a right interpretation of His revelation. It becomes the interpreter to have enough knowledge of modern science to see that he does not force the Bible into contradiction with those conclusions which must be distinguished from the more or less probable hypotheses which are not yet assured truths. Hypotheses will be proposed which contradict the Bible. They will pass away. But more frequently hypotheses will seem to the scholar to contradict the Bible, merely because they contradict his own interpretation of it. To conclude, the present condition of science and learning calls for the abandonment of no real truth, but it does demand a constant revision of conventional interpretations. Sometimes the mistake may indeed be made of abandoning an old error for a new one, but on the whole a more true interpretation must result from an ever increasing knowledge of God from His works in nature and His guiding in history.

PAPER OF THE REV. EDWIN HARWOOD, D.D., NEW HAVEN, CONN.

The sacred Scriptures have always been regarded with veneration by the Church, and their interpretation has been one of the foremost duties of its teachers. But there have been two modes of its interpreation—as to its letter and its spirit. We distinguish then between the composition of the Bible and its spirit. It is a collection of many books and teachers, written in different places, by different men at different times. Its interpretation has differed at different times. And with the increase of knowledge the mode of interpretation has changed, as, for example, in regard to what the Bible says about the earth. With this increased knowledge conflict began between interpretations of the Bible and scientific men. Then the increase of knowledge led to a still greater widening of the bounds of research, and new branches of science sprang up, by all of which the Scriptures were tested.

Then there is another side of the subject. The Bible has been put by some to uses for which it was not intended. Before the modern spirit of criticism arose the Bible was supposed to teach the "university of sciences." It was believed to have come into existence by the direct act and fiat of God, the writers being only His passive registrars. From time to time certain spaces of knowledge, claiming to be the especial domain of Scripture, had to be surrendered, and Christian fears were excited. Thus the modern interpreter finds himself face to face with hostile parties. But it is his duty to interpret the Scriptures in accordance with the rules of his own conscience.

To a right interpretation a thorough and scientific study of the Bible is necessary. It is more than a mass of propositions. It is the history of a Divine order upon the earth, with heights and depths, and lights and shadows. If it is to be a power, we must understand it. Only the timid discourage a study of it. But the interpreter is not bound to force the Scripture into harmony with each newly discovered fact of natural science bearing upon its statements. The Bible is fixed. The modern interpreter must stand by his own science. He must find out what the Bible contains, not what people think it ought to mean.

Again, back of all consideration of the Bible as a literary monument, and above all laws of philological criticism, the interpreter must consider its spiritual power. It is the source of our religious knowledge, the supreme authority in faith. He who cannot recognize these two facts can never be a satisfactory interpreter.

PAPER OF PROF. JOHN M'CRADY, OF THE UNIVERSITY OF THE SOUTH.

The ultimate result to which scientific research is drifting is a philosophy specially the same as that of Bishop Berkeley. It regards matter as but one constant factor of the actual energy whose sum total we call kosmos—a bundle of forces whose sole source is the sole substantium spirit. The principle of development (which Herbert Spencer misconceived) drives us to the conclusion that every form of actuality proceeds from and returns to spirit. The principle of the conservation of energy is a corollary of the law of development. The capacity to do work inheres not in the kosmos, but in the substantium, spirit. All annihilation is but a reduction to potentiality; all creation but an emergence from potentiality. God is the sum of all potentialities; the kosmos the sum of all actualities. Another corollary of the law of development is the principle of representation which appears in every *change*. Every change involves an annihilation and a creation. When matter is annihilated (as, *e. g.*, in chemical analysis) it is immediately represented in the kosmos by an equivalent amount of newly created matter. Food annihilated in assimilation is represented by newly evolved protoplasm. The energies annihilated in the act of perception are represented by new cerebral evolutes, of which we are subjectively conscious, not as matter or energy, but as mental images, emotions, impulses, etc. Consciousness is thus the recognition by spirit of the developmental work of spirit. Thus we become conscious of the external world which we call matter. Modern research will eventually force us to regard the whole creation as the ῥῆμα Θεοῦ or discourse of God, in which "by faith we cognize that the worlds were organized in such wise that the phenomenal was produced from the non-phenomenal." Science looks only to the text of the "discourse," religion only to the meaning.

No thoughtful Christian can avoid seeing that

scientific research is at least one factor in the gradual fulfilment of the Lord's prophecy—"Nothing is secret that shall not be made known." The progress of research means the gradual demonstration, syllable by syllable, word by word, in spite of all the blunders of the friends of Jesus and the malice of His foes, that the Logos of the universe is the Logos of Christianity.

ADDRESS OF THE REV. W. P. DU BOSE, OF THE UNIVERSITY OF THE SOUTH.

The coexistence and union in one of the two elements of the Divine and human is the sum of all the great problems which have occupied Christian thought from the beginning. To-day there comes up before us the question whether we are to regard and treat the Bible as a Divine or as a human work; and if both Divine and human, then in what sense, in what way—so Divine as not to deny or impair its also very human character, and so human as not to deny or impair its Divine character? The medium between the two extremes of treating the Bible as so Divine as not to be human, and so human as not to be Divine, is one of the tasks before the Church to-day. The Divine is manifested to us only through the human. The Scriptures are the record to us of a fact—the fact, namely, of Jesus Christ. The fact did exist before and might exist without the record. Not only would the proving of the Scripture human not prove it not also Divine, but even if it did, still the non-Divinity of the record would not disprove the Divine origin and character of that of which it is the record. Christ and Christianity as an historical presence in this world, mere natural investigation, mere science, will never be able to do anything with. As spiritual facts they are to be tested, proved, interpreted only by our spiritual natures—by their adaptation to the spiritual parts and wants of our nature. He who reads with the knowledge of Christ will not escape the inevitable impression which has forced itself upon the universal mind of the Church that this record is not only the record of a Divine fact, but also the Divine record of that fact, and that even while conceding that its human authors *might* be guilty of scientific, historical, and psychological mistakes. It is one thing that Christianity should involve and carry along with it the divinity of its record, and quite another thing that it should rest its own divinity upon that of its record. Christianity must determine the Bible to be Divine, and not the Bible Christianity. The only ultimate and impregnable defence of Christianity is itself—its own divinity as the actual presence and power of God in this world in the salvation of men. Nothing is going to prove that God through Christ is in this world, but the fact that He is so. And the task before us Christians is by living to manifest that Christianity *is*.

ADDRESS OF THE REV. EDMUND ROWLAND, OF NEW BEDFORD, MASS.

There is no book more common than the Bible. But a remarkable feature of our civilization is a comparative neglect and disesteem of the Bible. It is not the life chart it was to our New England fathers. The multiplying of copies has failed to make us a nation of Bible lovers. Men have sought its inspiration in the letter, and when they have found the letter fallible, they have given up the book in despair. Many who find the secular knowledge of the writers of the Bible not in advance of the age in which they wrote, decline to receive their sayings in reference to the life of the soul as the Word of God. Again, men have regarded the Bible revelation of God as entirely separate and independent of of His other revelations. Conscience protests against some of its records, and thus the very faculty by which we lay hold of the truth is stunted. But the Christian conscience will speak. The rejection of its enlightening influence in the understanding of Scripture has been the occasion of countless crimes. The worst deeds of fanaticism have been justified by what has been held to be the morality of the Bible. It has also been made to occupy a position independent of nature. Its readers have allowed themselves to think that what God teaches us of the universe in the Bible is different from His teachings in nature. But what has science really said? Compare its firmly settled conclusions not with the theories of this or that commentator, but with the clear and definite statements of the Bible concerning physical phenomena. None of its words can be shown to be in conflict with the doctrine of the heliocentric planetary system, nor the law of gravitation. Moses in the Pentateuch teaches not how the world was made, but by whom it was made. Science has done nothing to overthrow the original teachings of Moses. There is much talk of protoplasm, but the strongest advocates of the theory of protoplasm acknowledge that it is not the ultimate result of physical science. Beyond that there must be a power that can endue even protoplasm with life. Science as yet knows not the name of the Most High, but the time when God shall be reverently known in His works is not far distant. Then the knowledge of God acquired through nature will be found to be identical with that acquired through conscience and the Bible. The trouble now is that we are too much imbued with the "Zeitgrist," the spirit of the present time. There is in us too much shallow pride, too great a disregard of the unseen. In spite of ourselves, perhaps, we fall into the materialistic tendency of the time. Instead of this arrogant, self-assertive spirit, it is necessary to cherish a temper in which boldness of investigation shall be mingled with reverence.

ADDRESS OF THE REV. C. C. TIFFANY, OF NEW YORK.

With regard to their own inspiration, the Scriptures teach us to grasp the central fact and relate all its facts to that. The mind of God, as unfolded in Christ, is this central fact, the light in which all else is to be viewed. Apply this key to the problem of Bible ethics. We find in one part of the Bible morals which we cannot justify by the principles of the other. Must we hold the Jewish and Christian ethics as two equal coördinate factors? The solution is in the words of Christ: "Ye have heard that it hath been said; but I say unto you——"; and in the language of St. Paul: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." As to scientific interpretation, we have to consider what the Scriptures were given for. The question of the popular or scientific character of its illustrations is a matter of subordinate interest. It is not as a lesson in geology that we grasp the meaning of the first chapters of Genesis, but as a lesson in theology. Had some one a hundred years ago endeavored to illustrate his propositions by figures drawn from the locomotive or telegraph he would have been regarded as insane. Would it not have been so, of old, had the author of Genesis written in the language and with the knowledge of Sir Charles Lyell? Apply this key to the subject of miracles, which modern science rejects. Christ is the great and central miracle; and if we once acknowledge Him in His Divine claims, the miracles of His teachings are the natural results of the miracle of His being.

ADDRESS OF THE REV. T. S. BACON, OF OAKLAND, MD.

I affirm that the proposition that the Bible and science entirely agree is unmeaning, illusive, false, and utterly mischievous. It is not the same as to say that all truth is consistent with itself, nor, as some think, they state its equivalent—that God's words certainly agree with His works. To say that truth absolute and "the present condition of science" are identical is absurd upon the face of it, and could not bear five minutes' scrutiny. Is this science the same as God's works? Nothing can be more sophistical than to assume this. Is it then the knowledge of God's works? "Known unto God are all His works"; but surely only unto Him. This knowledge was and is with Him in His words, so that nothing can be true of His works which does not accord with His words.

But see how men invert this now. They say: "Known unto men are all God's works, so that His word cannot mean anything (however apparent that meaning in the words simply) which does not accord with our knowledge of His works." Now science, for any such effect as that, should be a complete knowledge of all that God has made, or, at least, it should be a very large knowledge, the defects of which are much less than its achievements, Who will say that this describes "the present condition of science"?

But will you qualify this and say that God's Word must agree with our science just so far as that has gained knowledge of His works, and is to be applied further as it advances? These agree with me that its "present condition" is one of very small extent—of insignificance compared with the vast total which I first, and I believe justly, demanded as "condition precedent" to its interpreting God's Word.

We have just heard very severe things said of a "mechanical theory of inspiration." I do not know that I think better of that than any one else. But there is another thing which is far worse which I reject and abhor, and that is a mechanical universe and a mechanical God. Yet this is what "the present condition of science" means, so far as there is anything definite about it. But that great and solid Word of God, like the great pyramid—"the miracle in stone"—set four-square to the great "winds of God" all the cardinal truths. If any little knots of men come about it with their pocket theodolites, to readjust its lines and reset its angles, and to pry at its corners with their crowbars, we Christians need have nothing to do with them, and need have no fears for it.

ADDRESS OF THE REV. ALLAN S. WOODLE.

Mr. Woodle arraigned the scientists of the present time, who have dared to infer, from the few facts which they have discovered, that the teachings of the Bible are inconsistent with those of nature. In the progress of his address he advanced the hypothesis that the prophecy, "the elements shall melt with fervent heat," was even now in process of fulfilment. Even now the new heavens and the new earth are appearing. What are the railroad and the telegraph, and the many industries of the modern world, but the means of fusing the elements of nature? These are making new the earth that once was wet always with men's blood and women's tears. The scientist has as yet merely opened the crust of the earth here and there. His knowledge is limited. Even in the elements now melting with fervent heat there are mysteries which the deepest investigations have not disclosed.

WEDNESDAY EVENING.

The Novel in its Influence upon Modern Life.

PAPER OF THE REV. W. R. HUNTINGTON, D.D.

There are subjects, and this is one of them, that refuse to submit themselves to statistical statement. Even the weather bureau could not tell how much good is done to the corn; and whether our attempted analysis of the sum total of the influence of the novel be a quantitative or a qualitative one we are alike baffled. After considering the estimation in which novelists are held, as appears in the significant fact that a novelist is to-day governing England, and that even the graves of novelists have become bournes of pilgrimage, the speaker takes up the practical question, "How may right-thinking and right-feeling people, the world over, turn this acknowledged influence to the best account?" He insists, at the outset, that the real and proper aim of the genuine novel is entertainment—harmless entertainment. Jaded with the wear and tear of real life, man turns for relief to "the chambers of his imagery" as naturally as the child let loose from school hastens to the delights of doll-world, "playing horse," or "playing soldier." The novel is to be the dressing-gown and slippers of the mind, as appears in Rouch's cartoon of Lord Beaconsfield after taking off the armor of St. George.

This point conceded, the two guiding lights which in the matter of fiction ought to settle our course, whether as readers or purveyors of reading for other people, are discrimination and temperance. The solid reading makes the red blood; the relish is instinctively sought in books which feed the fancy. Few questions tax the ingenuity of the managers of public libraries more seriously than this one of how to persuade readers to be temperate in the use of fiction. As to the question of discrimination, the only question is, By what criterion shall we pick and choose? The only sure test is one which few people are patient enough to use, and that is survival. It is the passionate appetite for the last novel, without reference to its merits, which makes the curse of novel-reading. Dare to be ignorant of the last novel, or at least be patient for a week or two. The very best novels are those which, without letting one suspect for a

nt that he is being preached to, neverthe-
o rouse the soul to high endeavor, and ren-
fe attractive by showing how much can be
out of it. "For one," says the writer, "I
l cheerfully drop out of my own past a
many influences that I value sooner than
hose that came to me, some twenty years
from the writings of the late Charles Kings-

one sense, said the writer in conclusion,
modern novel may be said to be an out-
th of our very religion itself. Sympathy
rept on unknown into the veins of all of us.
hange has come about in the last twenty
s, not because the religious people have low-
their standard; but because the writers of
ls have raised theirs. The mind of the
rch ought to hold itself toward the novel
much as the British iron-clads held them-
s toward Constantinople three months ago
endly, so long as friendship remains possi-
but ready to train the guns and pour in the
y shot of criticism at a moment's notice if
sion call.

R OF THE REV. C. H. BUTLER, D.D., PHILA-
DELPHIA, PA.

uch of the opposition once properly directed
nst the novel was obviated by the change in
character of the work done by novelists. It
held that the reading of fiction made the
business of life distasteful to the young.
was true of the whimsically sentimental
els of the last century, but it was not true of
present era. Again it was said that the vivid
ures of high life, of wealth and distinction,
sed a foolish ambition in the young. This, to
rtain extent, was true of the novels of Bul-
and Lord Beaconsfield, and it was the marked
racteristic of the detestable novels of Anthony
llope. Such works as these do not give human
a single gleam of pure romance. They stifle
e romance of character. There is another
s of works of fiction which can never be
thing else but evil. Among such are to be
ssed almost all the French novels that have
ome famous. As to the much abused "dime
el," even in this despised class, there
re books the reading of which would
ke a certain class of the population
ter. Novels always have an ideal above
t of the class with which they are popu-
. The details of imagined crimes are not
re debasing than the details of actual crime
ich crowd the daily newspapers. The worst
the class of sensational novels were doubtless
e serial stories printed in the weekly news-
pers for boys. Tawdry in style, disgusting
sentiment, improbable in their events, and
en shameless in their indecency, they possess-
not a single redeeming feature. Sunday-
nool stories have much improved. The boys
d girls who are represented in them now are
althy children, and there is something genuine
out them.
The best of histories are placed in clearer light
novels of a man of genius. The customs of
e feudal ages are made clearer by the works of
ott. The most vivid account of the Norman
nquest becomes more interesting after the pe-
sal of Bulwer's "Harold"; and George Eliot, in
r "Romola," casts into splendid relief the events
Savonarola's time. In another department
ch writers as Dickens, Gaskell, Kingsley and
eade have awakened the sympathy of the
ltivated classes for the suffering and the
norant, while the novelists of Russia have dis-
nguished themselves by raising the problems of
bor to the dignity of national questions.

PER OF THE REV. SAMUEL OSGOOD, D.D., NEW
YORK CITY.

It is a mistake to regard the novel as a disease
modern society. It springs from the private
de of modern life as much as the newspaper
es from its public side. About a century ago
movement began which gave the ballot to the
eople, and made the newspaper a necessity, in
der to give a more general information of the
blic. This public movement was accompanied
y a correspondtng movement in private life.
Vomen felt the commotion, and thought more
rnestly about the choosing of their household
rds, and craved an appropriate organ for the
tterance and defence of the rights of the heart.
he great liberals, Chatham, Mirabeau, Richard
son, Rousseau, and Goethe, became the leaders
of the rising romance.

The novel not only grew out of conditions corresponding to those of the newspaper, but tended towards the same form. The newspaper was a news letter, and was often called so. The first novels also were made up of letters, like "Clarissa Harlowe." New conditions now exist. New classes now read novels. Millions wish to read at once the last stirring romance. This is the fact, whether pleasant or unpleasant, and it is the result of the changed conditions of modern society. The novel owes its influence not only to the interest of its incidents, but to the art of its plot, characters, and style.

In view of this state of things, what shall we say of the novel? It is useless to condemn this whole order of literature in the lump, for none can deny that some of best incentive, as well as highest pleasure, has been found in it. There are all sorts of novels, as there are all sorts of society. We have part in each of the great schools of romance—the revolutionary, the historical, and the realistic. The great stories of our time belong to the realistic school. Love is their main topic, but all other things minister to it. We are to discriminate between the various elements of life that are presented in novels. Some novels are mainly portraitures of vice. Others are valuable as showing the better side of life. On the whole the novel is a sad literature, and when it cries to the Lord its voice is *Misere*. Especially are the great lights of feminine literature suggestive in this respect in deepening our sense of a Gospel better than their intuitions, and a saving power above their sentiment and passion.

But we cannot fail to see how much of true godliness, as well as humanity, is presented in the form of fiction, and how much the Church and Prayer Book and parsonage of our mother Church has done to purify the springs of private life and give to all duties the charm of romance and the power of art.

There is need for caution, and cause of encouragement. The young people of the present generation, and especially the young women, should be cautioned of the dangers of excessive novel-reading. Vicious reading should be entirely avoided. The tendency is to read mainly for excitement. The danger is in the excessive quantity. But on the other hand, we may encourage both clergy and laity, both men and women, to keep and prize whatever belongs to the real human mind and heart, in their good and true developments, and to claim a part in all genuine poetry and romance. In the Church we are to honor Richard Hooker and Joseph Butler, and not disown Spenser and Shakespeare. And we are to encourage those best new stories that repeat and confirm the good news of "God with men."

THURSDAY MORNING.

The New Testament Doctrine of Absolution.

PAPER OF THE REV. JAMES DE KOVEN, D.D., RACINE, WIS.

What are the consequences of sin such as unbelief, blasphemy, the rejection of God's word, or day, or whatsoever else He puts his name upon? Such sin must produce the gravest effects upon the whole condition of the sinner. Nor are its effects confined to the individual relations of the sinner. A sin, no matter how individual, how secret, strikes a blow at the life of the body of Christ. If one member suffers this most awful of losses—spiritual sickness—every other member suffers with it. But over and above these consequences of sin in the order of nature there is something which the Bible calls the wrath of God, just as there is in man, "made in the image of God," such a thing as righteous anger. It is a question of profound importance, How far does the forgiveness of sin do away with its consequences? Some one has said that nothing but a miracle can interfere between sin and its consequences. I hold the forgiveness of sins to be such a miracle. But what are the conditions of such a miracle of mercy as this forgiveness must be? The universal answer of all Churches, theologians, and teachers, at one in this, is repentance. Among all schools of theology the absolute necessi y of repentance to forgiveness—nay, that it is the exact measure of forgiveness—is universally held.

I now take up the idea of absolution. The baptized Christian who has not forfeited his birthright is in a state of salvation. If he has fallen into great sin, he is no longer in a state of grace, he is nigh unto spiritual death. The grace of baptism consists of a death unto sin, and a new birth unto righteousness. The spiritual act which is to restore the forfeited blessing must renew the forfeited grace, and repentance corresponds to the mystical death unto sin. Absolution opens the closed doors of the kingdom of heaven, and imparts the life of Christ, the renewed gift of righteousness.

If the theory of absolution be correct, what one often hears discussed with regard to the *form* of absolution, passes out of sight. It cannot make any difference whether the priest says: (1) "I absolve thee," or "the servant of God is absolved"; (2) "He (God) pardoneth and absolveth all those who truly repent and unfeignedly believe His Holy Gospel"; (3) or prays, "Almighty God . . . have mercy upon you; pardon and deliver you from all your sins." In the first case God absolves, not the minister; in the second, the declaration of pardon, pronounced by the commissioned officer, conveys the pardon it declares; and in the last, the prayer commanded by Almighty God, and offered as He bids it, is then and there answered. If, moreover, the forgiveness conveyed is exactly proportioned to the penitence which precedes it, it is an immaterial question whether the absolution is pronounced in the Daily Office or in the Communion Service, in public or in private.

In the American Prayer Book the words "benefit of absolution" are omitted from the Exhortation, and in the Visitation of the Sick the exhortation to a special confession and the special absolution are also left out. It is therefore argued that this omission implies a prohibition of all private absolution. It seems to me a large generalization from narrow premises.

If it be granted that the power to absolve, of course subject to the direction of the Church, is given to a priest by his ordination; so important a limitation of what has always been before and since the Reformation a part of the duty of the clergyman of the Anglican Church could not possibly be effected by a mere omission. The Book of Common Prayer can hardly be said to be a complete directory even of the worship of the Church. It is indeed of its doctrine, but it certainly is not of its discipline. I have only to point to a general convention, to say nothing of forty or more diocesan ones, which are perpetually making canvas of discipline in proof of this.

There is, however, proof from the American Prayer Book itself that the omission, whatever it involved, did not mean prohibition. In the Visitation of Prisoners, which is an American office not found in the English Prayer Book, there is an exhortation to private confession, and a command to give private absolution. I dare say an ardent opponent will exclaim at once that the exception proves the rule. Hardly in this case. In so grave a matter as the absolution of a penitent, such a permission must at least involve the permission to do the like in similar cases. The only reason for absolving a prisoner is either because of the greatness of his sins, or because he is in prison and cannot go to a public office, or both combined. Surely a sick person, who may be equally sinful, though not liable to public infamy, and who is just as much confined to his room as the criminal to his prison, could have an equal claim. It is not conceivable that our mother, the Church, could give greater privileges of pardon to murderers and thieves than to her less guilty though equally penitent children. Criminals ought to have all the privileges of the Gospel, poor souls! but surely not more of them than respectable people, who, so far as confinement is concerned, are similarly situated.

I have scarcely alluded to private confession, call it auricular, or sacramental, or what one will. I have not done so advisedly. Half the people, I know, are afraid of private confession, simply because they do not wish to believe in the power of the ministry to absolve, and almost the other half do not believe in absolution, because they are afraid it necessitates auricular confession. Many of the difficulties which surround the question would be removed if it were remembered that confession of any kind is a part of re-

pentance, and only bears a relation to absolution because it bears a relation to repentance. If not necessary to the forgiveness of sins, it may often be necessary to true sorrow for sin. If the question is to be properly investigated, it must be in its due place. My subject is not the connection between confession and repentance, but the New Testament doctrine of absolution.

PAPER OF THE REV. JAMES S. BUSH, WEST BRIGHTON, N. Y.

The word *hiereus*, rendered "priest" in the English translation of the New Testament, is not applied to any one holding office in the Christian Church. Whether the retention of the word "priest" in the English Prayer Book is wise or not, time will determine. With the limited meaning attached to it by Hooker and other reformers, it is without objection. In the larger sense, as applied to the whole congregation of the faithful, a great truth is symbolized. Unhappily the word calls the minds of many in the Church to the thought of sacrifice—the act of the mediating priest alone—and this is believed to be the distinctive function of the ministry and act of worship. Two schools struggle for mastery in the Church, and the controversy turns upon the meaning of this word. Let us discern the issue and measure the strength of our antagonists.

On the one side is the claim for the ministry of priestly power, with an altar on which the priest offers a veritable sacrifice, the bread and wine being really though mysteriously changed by the act of priestly consecration into the victim of the cross, and being held up by him for adoration, notwithstanding the express declaration of the Church of England rubric in the office of Holy Communion, in her Prayer Book, that such adoration is idolatry. Thus also the priest not only makes with the people the public confession of sin, his own and theirs, but receives from them a private confession; not only declaring the forgiveness of sin to all who truly repent, but prescribing to the individual the special conditions of absolution, making himself the keeper of his conscience and the sole dispenser of heavenly grace. As the authority to teach is also his, the keeping is his of religious truth, and all that pertains to the Christian faith. To the priestly class alone it belongs to declare to the people what they are to believe, and what they are to do. In all matters of faith and morals the priesthood stands in the place of God, and is infallible. In the Church of Rome this claim has developed into an organized system. In the English and American Churches this Romeward tendency has encountered a strong resistance. The lines are drawn, however, with a daily increasing distinctness.

On the other hand, there is a denial of any sacerdotal power in the Christian ministry. The Jewish priesthood, it is asserted, has not been replaced in the Christian Church. There is no mediating priesthood in it. There is no sacrifice which one may make and not another, and no power of absolution. The assurance of absolution is the message of the Gospel itself to every repenting soul. The Christian ministry is authorized to convey this assurance, but so is every Christian believer. Christ himself is the one Mediator of the new covenant, the Priest forever. All are priests who are living stones in the Divine temple. The Christian ministry is the witness of the holy calling of the congregation. But the consecration of a bishop is a no more solemn act than the consecration of a child of God in baptism.

Such is the issue between the parties to this controversy. Which side has the support of Divine authority?

The appeal to Scripture is made very confidently by the claimants of priestly power. The authority conferred by Jesus upon His apostles, to minister in the things of God, carries with it, we are told, of necessity, the functions of a priestly mediation. If there be a consecrated ministry still, for the teaching and worship and government of the Church, then this ministry must partake of the exclusive character of a priesthood. It must convey the forgiveness of sins in like manner as did the Son of Man. It must perpetuate the sacrifice of Christ. It must communicate, as He did, to the faithful the benefits of His death and passion. And this stewardship of the mysteries of God is restricted by the very terms of its appointment to a class of men perpetuated after a certain manner, representing Christ as ambassadors, and continuing on earth His office of reconciliation. These claims are plausible; but they would lead, if granted, to the shutting up within the ministry of the power of dispensing all the benefits of redemption.

ADDRESS OF THE REV. CORNELIUS B. SMITH, NEW YORK CITY.

Mr. Smith began by proposing to enlarge the question, not to consider only whether clergymen can forgive sin, but whether all those who hate sin, and are willing to begin a new life in God, may receive in some cases, from Christian laymen, valid assurances that God has absolved them. That such, moreover, is the real issue is proved by the fact, he said, that the public teacher who most prominently offers this assurance, is that great preacher around whom the multitudes gather by thousands whenever he opens his mouth. The greatest absolutionist on this continent is not the eloquent and earnest Warden of Racine, not the most extreme Ultramontane Roman Catholic, but that able evangelist Mr. Moody. Without approving many of Mr. Moody's methods, the speaker honors his spirit, and he maintained that in the earnestness with which Mr. Moody declares and pronounces to the penitent the absolution and remission of their sins lies the secret of his strength.

Mr. Moody, it is true, simply declares that *Christ* absolves,—a distinction of great importance, and the correctness of which the speaker would not dispute; nevertheless the practical effect of his preaching is that most of his converts receive, as the very voice of God to them, his assurance in the same way as a devout Roman Catholic receives that of the priest. Thus here, also, extremes meet.

Mr. Moody is the most prominent absolutionist, because he sets more hearts free than any ten other men living, and the speaker considered him preëminent in this respect, because absolution has always been far more the central point of the whole revival system than of our own or the Latin communion, where other subjects, such as the sacraments, are just as large as absolution.

This prominence of absolution in the system of revivalists gives great breadth to our subject, and makes brethren of those who think themselves the farthest apart. A function, moreover, which Protestant laymen exercise with such signal success—which almost every historical religion has largely used, must be a real and legitimate function. All that it needs is proper guidance, restrictions, and limitations; and these will be secured (as Robertson says), not by blank contradiction, which, being an error, must be defeated in such a controversy, but by asserting the complete truth with still more ardor than errorists assert part of it.

What this deeper truth is the New Testament has not so much defined as proclaimed. That is to say, when the Master wishes to teach a plain and invariable duty, He gives a rule; but when He touches upon any subject too deep and delicate for rules, He lays down principles; and He does this by uttering *paradoxes* which defy the effort to put them into literal practice. This is illustrated by the precept, "Whosoever shall smite thee on thy right cheek, turn to him the other also." As we know, our Lord himself afterwards refused to follow this precept when He stood before the high-priest; keeping its spirit by breaking its letter, he calmly replied: "If I have done evil, bear witness to the evil; but if not, why smitest thou me?" In this same way is to be interpreted Christ's language on the power of absolution. It is incredible that our Saviour thereby actually meant to bind Himself and the Almighty Father, that during the terms of the material lives of these men God should literally forgive all whom they forgave, and condemn all whom they condemn. Especially does this seem impossible when we see that this declaration was immediately connected with the decision of a Christian congregation that an unworthy member should be cast out as a heathen man and a publican Thus the whole Church (including laymen as well as presbyters) seems to be admitted into the coöperative exercise of this tremendous authority, whatever it may cover; but which, if accepted as a literal rule, could not work for an hour. But it is not a rule, it is simply a principle laid down in the form of a paradox; and, as such, is immediately followed by a similar prayer-paradox.

But how can the absolution-paradox of our Master be applied to every-day-life? Plainly in no way that is inconsistent with the practice of the apostles in the New Testament. Did any of these ever institutionalize absolution into any system of rules and offices—such as the Saviour expressly avoided? No! Nor do I find in the New Testament any trace of regular or irregular confessions preceding the Holy Communion. Such a scene, and all others like them, would be as incongruous with the rest as a ship on a mountain.

I ask again, therefore, what is meant by the New Testament paradox of absolution? Where do we find its principles actually at work—stripped of all exclusively ecclesiastical prerogatives, and yet bringing a blessing into every-day life? I answer, first, in the Christian family. The proper government of children is built upon incessant declarations of the remission of the sins which they have repented of and forsaken, and upon the incessant retentions of responsibility for other sins which they have not repented of and forsaken. Secondly, I find human absolution, under God, where an improved Christian man forgives the enemy who has basely wronged him. Thirdly, I find the proper exercise of this Christian function in the assurance of the evangelist to the penitents, that their sins are forgiven. And, finally, I find the most perfect declaration of absolution in the calm, dignified, and sublime utterance of my own dear Church, where, at every service, she speaks as the voice of ages in the name of the Divine Son of Man. But let us not forget that in all these cases of absolution the human agent may err; all that are apparently forgiven may not be really forgiven; for no human eye can see whether all have truly repented of and forsaken their sins. It was on account of the impossibility of defining mathematically the exact limitations of this power that our Saviour expressed them in the form of a paradox.

Such, in the opinion of the speaker, is the New Testament doctrine of absolution; and, as such, it is one of the most important and one of the most precious of the Divine revelations.

ADDRESS OF THE REV. D. R. GOODWIN, D.D., OF PHILADELPHIA.

I ask the reader of the New Testament, is it the general current doctrine of the New Testament that a man receives forgiveness of his sins only through the interposition of a priest? It is said that in the New Testament we read of no other confession than of that to a man. But when, in the Lord's Prayer, we pray, "Forgive us our trespasses as we forgive those who trespass against us," that is a confession of sins. But the Lord's Prayer is addressed to God. What are the particular passages referred to on the other side? "He breathed on them and said: Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." Their other passages are made to bear upon this subject by painstaking and entirely unwarrantable exegesis. But the basis and bottom of the thing is in the passage quoted. That was said to the apostles and their successors. These are the bishops, and presbyters, and all Christian men in the whole Church, having "believed through their word." The Roman Catholic pope and priests are, you admit, successors of the apostles. Now suppose the Pope of Rome should take it upon himself to retain the sins of all Protestants. And then suppose the Protestant Church should conclude to remit them. What then? I believe the fundamental text to be, "There is one mediator between God and man." I believe that I can approach closer to God than to any man, and God can get nearer to me than any man can. Shall any man, then, come in and get between my God and me?

ADDRESS OF THE REV. HENRY FORRESTER, SANTA FE, NEW MEXICO.

The doctrine of absolution is the remission of sins. As men believed in Jesus Christ, and asked the apostles, "What shall we do?" the answer came out immediately, "Repent and be baptized." For what? For the remission of sins. Our Lord had given to the apostles when they

ved their commission the sacrament of bap-
That was the first exercise of that com-
ion. The Christian priesthood exists in
e orders—the bishops, the presbyters, and
deacons—all exercising in their different de-
s the very power committed to the apostles
emit sins in case of those who believed in
s Christ and were truly penitent. If the
sthood of to-day would consider what are
duties of their office rather than what are
r rights, it would tend somewhat to the
ring of this question. That there is a doc-
e of remission of sins in the New Testament
not be questioned; that the power of remis-
was given to the apostles cannot be ques-
ed. Absolution is given to certain men, and
e conferred in certain ways, and in no other.

RESS OF THE REV. S. C. THRALL, D.D., CUMBERLAND, MD.

accept the statements made before me that
New Testament doctrine of absolution must
he doctrine of the forgiveness of sins, and
t this absolution is conditional upon the peni-
ce of the individual. Now as the New Testa-
nt did not come down out of heaven to me
sonally, but mediately through the Church,
I seek the meaning of the New Testament
ough the Church. If the Church has no
ught of a priestly power of absolution,
found a very remarkable way of pre-
ting that thought. When in the ordinal
says, "Receive the Holy Ghost; whosesoever
s thou dost remit, they are remitted; and
osesoever sins thou dost retain, they are re-
ned," this seems very near the thought of
solution. But the Church has another form
conferring the priesthood, in which she sim-
y gives the power of ministering the Word
d sacraments. The question is, are these two
verse forms, as some seem to think, provided
two conflicting schools of thought in the
urch? Let us turn to the commission as
ven by our Lord. We find the Church's first
m that used by our Lord on the evening of
s resurrection. But Thomas, called Didymus,
s not present on this occasion. His commis-
n was in that other phrase of authority to
nister the Word and sacraments, which is the
urch's second form. The Church in this sim-
y follows Him, and any charge of duplicity
ould rest as much on Him as on the Church, a
ought abhorrent to all Christians. We must
nply interpret the two in harmony. I only
y that the man who will set about doing this
all will find himself bound by the necessity of
ding the remission of sins in the ministry of
e Word and sacraments, and in this ministra-
on of the Word and sacraments, the remission
sins. Doubtless primarily and eminently in
e two great sacraments. But man's needs,
an's infirmities, man's sins, and man's peni-
nce needs manifold, varied, repeated methods
ministering, from the body of Christ, through
is appointed agents, the grace of forgiveness,
hen these sacraments may not be had.

DDRESS OF THE REV. EDWARD SULLIVAN, D.D., CHICAGO, ILL.

So far as he was able to understand he believed
the theory that the priesthood is invested with
ivine power to simply declare and pronounce a
emission of sins as coming direct to the peni-
nt soul from the presence of God. The theory
at the priesthood of the Church constitute a
acerdotal order invested by Divine authority
ith power not only to declare and pronounce,
t actually to convey to the penitent soul, the
rgiveness of sins is based almost exclusively on
e passage, "Whosesoever sins ye remit," etc.
e claimed there was no parallel between the
hristian ministry under the new, and the Jew-
h under the old dispensation. The priest's
nction under the latter consisted of the simple
eclaration of the fact of cleansing the leper,
ut it was not by any means a conveyance of
e cleansing itself. When a Jewish priest re-
itted he declared remission; when he retained,
e declared retention. He did not in himself or
y any authority given unto him bind or loose,
emit or retain. And this appears to be exactly
e Prayer Book idea. What priest or minister
id the publican go to when he went to the
usty, retired corner of the temple, and with
is hands crossed upon his breast, and his eyes
rned heavenward, cried, "God be merciful to
e a sinner"?

In addition to the above-named essayists and speakers the Rev. Dr. J. N. Galleher, of New York, the Rev. Oliver S. Prescott, of Philadelphia, and the Rev. Dr. Harwood, continued the discussion.

The discussion of this question was then closed by the

ADDRESS OF THE RIGHT REV. T. U. DUDLEY, D.D.

He said he had remarked the night before last that certainly in the New Testament there was a statement that the power was granted to the Church of Jesus Christ to put away sin, but yet this Church had never enshrined any particular power with that authority, and therefore there would be great liberty of opinion and large room for discussion with regard to this thing. First of all, I do try with all my heart to be, as a previous speaker said, "a Bible and New Testament Christian," and because I believe I can best be both by belonging to this old established Church that I belong to. I am always ready to hear any doctrine that this Church teaches. When I, or any other bishop, lays hands on a priest to ordain him, we are authorized to say, "Receive thou the Holy Ghost; whosesoever sins thou remittest, they shall be remitted; and whosesoever sins thou retainest, they shall be retained." Does not the Church say this?

But the Church gives me the right to use another form of words in place of this, thus recognizing a difference of opinion. I am permitted to say: "Take thou the authority to exercise the offices of a priest of God, and be thou a faithful dispenser of the sacraments, in the name of the Father, the Son, and the Holy Ghost. Whosesoever sins thou remittest, they are remitted." How? Why by the sacraments. Certainly every minister forgives sins whenever, in obedience to the commands of the Lord, he bids his people to partake of the bread and wine at the communion. If he does not forgive sins, then it is all an empty mockery. What difference does it make what words a man uses? What difference does it make whether he stands up and says, "I absolve thee of thy sins"? Can I believe that God the Father would bind Himself to a certain order of men, and that absolution of sins must of necessity be conferred by them alone? What then does the Lord mean but that all those who truly repent and unfeignedly believe His Gospel shall be forgiven? That is what it means. That is all that it means. That is what I try to feel whenever I am led to stand up and speak those solemn words.

He pardons and forgives all those who truly repent and unfeignedly believe, and because I understand that to be the doctrine of this Church, therefore, I claim to be a "Bible Christian." Is there nothing in this proclamation of forgiveness of the terms upon which He forgives? Take a prisoner in yonder jail, condemned to die; for causes which move him, the Governor of the State has removed the sentence of death. Any man who hears it, runs and tells him; but, oh! it means another thing when he hears the clank of the hinges of his cell-door, and the sheriff stands before him, with the proper documents in his hands, and says: "Thou art free; I am the officer, and I am sent here to let thee know."

And, as I understand it, that is the authority which this Church gives when she authorizes a presbyter to tell a man that he is absolved from his sins; that is the meaning when she says, "Receive the Holy Ghost; whosesoever sins thou remittest, they shall be remitted; and whosesoever sins thou retainest, they shall be retained." I remember once when I had the privilege of administering the Gospel in an Eastern city, I was sent for in great haste to speak words of comfort to a poor old dying woman. I found her crying out in despair, "How can I believe there is going to be a forgiveness of sins?" "Don't you know," said I, "that is what Jesus Christ put His Church in the world for? That is why men are ordained ministers. My mission is to say, 'If thou dost truly repent of all thy sins, thy sins are all forgiven thee.'"

THURSDAY EVENING.

The Sunday Question.

PAPER OF THE REV. D. R. GOODWIN, D.D., PHILADELPHIA, PA.

There may be, or rather, may have been, an excessive Puritanic and Judaic strictness in the keeping of Sunday; but there may be also a worldly, popularized, pagan laxity in its observance, and leaving the Christian religion and the Christian Church in more danger from the latter than from the former. It is felt by some that either we must give up the authority of the fourth commandment entirely, or we must furnish some satisfactory account of this change of the day. This seems to be the more commonly received view; but it has the character of most compromises—it is wavering and inconsistent. On the contrary, I maintain distinctly and without hesitation, as my next leading position, that the so-called change of the day implies no change whatever in the fourth commandment, and requires none. After six days of work the fourth commandment enjoins the keeping of the seventh day as a holy day of rest; but it nowhere determines how the first day of the six shall be ascertained. The right Christian observance of Sunday is as true and proper, as literal and complete an obedience to the fourth commandment, and to the whole of it, as was the Jewish observance of Saturday under the old dispensation.

It is not necessary to suppose that this change was made by any formal or express enactmen or institution of Christ himself before His ascension, or of the apostles afterward, or even of the Church in any age, acting in her organic capacity. Neither does ecclesiastical history reveal to us any formal legislation of the Church introducing such a change of the day. The change came in by degrees. The Lord's day, the weekly celebration of Christ's resurrection, stood at first, and from the very day of resurrection itself, side by side with the weekly Jewish Sabbath. Then the observance of the latter gradually faded out of use in the Christian Church, and the Lord's day, or Sunday, completely took its place. But the fact of universal, or nearly universal, consent on such a point is all the authority for the change that can be required, for the special rules of the Mosaic law, as such, are no longer binding, and the fourth commandment in its very nature requires a social and common observance; and consequently, if individual Christians would obey the fourth commandment as it was meant to be obeyed, they must observe as the seventh day rest that day in the seven which, in the Christian Church, has been adopted by common consent.

But now what is a "right observance" of the day? And here we are told that if the fourth commandment is still obligatory it is obligatory in all its strictness of observance. This is granted. But what is that strictness? Surely the language of the commandment is to have a rational and not a merely mechanical interpretation. The words are to be taken in a general and not in an absolute sense. Otherwise the letter killeth; and this is not peculiar to the letter of Scripture, but is true of all interpretation of language. The whole question here is this: Shall we take the Pharisees' interpretation, or shall we take Christ's interpretation? There is an aspect of rigor in His interpretation as well as in theirs; but it is a rigor of a different sort, a rigor that leads to perfect freedom. The Jewish interpretation of the fourth commandment was negative, the Christian interpretation is positive; the Jewish forbade secular work, the Christian requires spiritual work: the Jewish forbade the service of self, the Christian requires the service of God and our neighbor, rest from worldly cares and labors, but rest in God and in love; sympathy and communion with God in His rest and in His activity; acts of worship and of holy joy; religious instruction and improvement, and works of mercy and of charity, not excluding works of necessity, for our own sustenance and comfort.

If the Christian interpretation is less punctilious and literally absolute in regard to the negative part, it reaches much further and much deeper in the positive part. It grasps the substance instead of minutely scanning the shadow. Nor is this more spiritual interpretation an entire innovation unknown to the Old Testament. But one thing is plain, it is the whole day that is to be religiously kept, and not a few hours or the forenoon only. The Lord's day is the day, the whole day, or nothing. Those who would substitute an hour or two at mass or at Church, or even one half of the day for the whole, just as truly make void the law of God by their tradition as did those who substituted their Corban

for obedience to the fifth commandment. And, in general, in regard to the question of strictness, it is proper to repeat the warning, that in the present state of things there is far greater danger of laxity than of rigor, both in the interpretation and in the observance of law.

PAPER OF THE REV. E. A. WASHBURN, D.D., NEW YORK CITY.

This is a question to be handled with rare wisdom, and by going directly to the New Testament. "My argument may be said in one word at the outset—I am a Christian, and not a Jew." The law of Christianity was a larger and nobler one than that of Israel, acknowledging no authority derived from the system of Moses, and resting on that of Jesus Christ. The Lord's day rests for us as for the first believers on the original purpose which gave it birth as the feast of the resurrection. It rests on the sanction of the apostolic body, and on the unbroken usage of the devout law of Christendom. There is nothing in this historic position which in the least impairs the relation of the Lord's day to the Jewish Sabbath. It finds its root in fact in that social law which underlies the Christian Sabbath. The Christian law does not rest on the outward statutes of the Decalogue, but reaches to the heart. All is summed up in the two commandments, which give us the ethical ground on which it rests. For us it is binding in its essential, moral substance, and not in its Jewish features.

It is useless to claim a literal sense for the statement that God rested on the seventh day, unless we claim six literal days of creation. The Decalogue enjoins not a seventh part of time, but the seventh day. It gives no warrant whatever for the change to the first day.

What we want to uphold is the Divine origin, the work, the blessing of this holy day. A sound, clear evidence which shall commend it to your Christian intelligence, your conscience, your affection, your duty. It rests on our own intrinsic meaning as a festival, on its fitness to the social nature—the life of man, on the moral unity of revelation, which survives when the outward and changing statutes of a Jewish worship have passed away.

Do we not lift this holy day higher than any statute of a Hebrew Sabbath when we thus hallow it as the unceasing symbol of our risen Lord and of His resurrection? In turning to the social aspects of the Lord's day all have the same convictions of its worth, whether as a day of social rest or spiritual blessing. It is the festival of rich and poor; the solace from worldly care; the rebuker of worldly habit; the angel of household peace; the gateway of our communion; the symbol of the rest that remaineth. It is not in any formal or enforced enactments which can make the day holy to the conscience or affections of men. Let us find a better way in its observance than either Puritan or Jewish. Let us make it for our children the brightest time of all the week. If in this spirit of the New Testament it be cherished by Christian men, it will be no formal season, but the day that hallows our real life of care and temptation, and teaches us by its holy ministry the living truth of the heart of the Gospel that all our time is the Lord's day, all our common callings a sacred service of God and man.

ADDRESS OF MR. JOHN W. ANDREWS, COLUMBUS, OHIO.

Mr. Andrews's address was devoted to the consideration of the Lord's day from an economic point of view. That day is a part of the religious system which is to be opposed to communism, socialism, and other evil influences which undermine society. After discussing the question from this point, the speaker took up the general religious duties of the citizen and the Churchman, and in concluding said: There is a power that can still the raging of the sea, the noise of the waves, and the madness of the people. In the water-floods God lays the beams of his chamber. Moral and spiritual influences and agencies must be multiplied and intensified. Religion, like science, must appeal to facts, not theories. We must not be satisfied to talk religion, and sing religion, and pray religion; we must live it. We must not hoard money or waste it instead of using it wisely. We must not leave the poor, for whom especially Christianity exists, without places in which to worship, without comfortable houses in which to live, and without sympathy and aid when in trouble. It is not our duty to feed beggars and encourage idleness, but it is our duty to aid the poor who are doing their best, to comfort and help the weak hearted, to raise up those who fall, and to soften the antagonisms of classes and conditions by the interchange of kindness and good offices between rich and poor, that constitutes the only solid basis for the well-being of both.

No civilized nation can retrograde toward barbarism, and no free government can perish where Christian men and women live up to the requirements of Christian charity. "I was an hungered, and ye gave Me no meat. I was thirsty, and ye gave Me no drink. I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick and in prison, and ye visited Me not." It will not do to answer that we paid our taxes, and left these duties to political economy and the State. What is the use of a Church that forgets works of love and mercy? What is the use of the preaching of the Gospel if it does not lead to the practice of it? What is the use of these Sundays, with their devotions, and communions, and mass-meetings for worship, if they do not make better men and women of us—better husbands, wives, sons, daughters, neighbors, citizens?

ADDRESS OF THE REV. REESE F. ALSOP, PITTSBURGH, PA.

In the opinion of the speaker, the large toleration of to-day is not the surest sign of a really enlightened age, but rather the sign and effect of our ignorance. We are tolerant of various views because we have grasped the full meaning of none of them. This is particularly true of the different views entertained of the subject before us. We remain as they are discussed around us, because we are happily unconscious of what hangs upon the issue.

But why has the fourth commandment found the place it occupies among the rest, which are moral, and therefore universal and eternal? The reason is plain. The commands were given, not as a mere scientific basis of morality, not as a photograph of the moral nature of God, but for a practical purpose—to sway wills and mould characters. Hence they were to sound not only at Sinai, but everywhere and forever. They contained the fourth commandment so that the stone upon which it was written might be held up week after week for men to look upon and obey. Practically this one commandment, call it what you will, goes far toward upholding all the rest. It is the tablet on which the Law is elevated.

A moment's thought will show the correctness of this view. A partial science of duty may be derived from the considerations of merely human relations; but we need more than that. We need the motive to do right as well as the knowledge of what is right. Harrison, one of the bitterest assailants of Christianity, freely admits this.

What do we need, then, to furnish this motive, to kindle within us a sense of duty? What but the thought of the God whose nature, whose will, whose law lies back of the great "ought" which rests upon us? I may admire the beautiful maxims of a system of morals; but unless it embodies the law of a great being who sees and will at last judge me, your system will have no effect on me. A morality, to be really effective, must have back of it, in the minds and hearts of men, the thought and the feeling of God.

But how is this sense of God to be kept alive among men? How, but by giving them some standing witness of it? In a word, there must be institutes and habits of worship. Without Divine worship, a community will hardly think of God as a reality.

We are now prepared for the next step in our argument. No vital morality without God; no practical, forceful sense of God without worship; and no habitual, widespread worship without a day set apart and regularly guarded for it. Thus the Sunday question lies at the foundation of morals as well as religion. Secularize the Sunday and the well of morality will dry up.

The warning to keep the Sunday is, therefore, natural, and it is particularly needed in these days. There are two enemies which, in this respect, we are especially obliged to guard against. The first is human greed.

There was probably never anywhere a more eager, jostling chase after wealth and every form of material success than in this country, and at the present time. This applies to all branches of business, and hence the need of keeping one day in seven is now greater than ever. The second foe is almost as strong, as constant. It is the desire, the tendency, to turn the day into one of *mere* recreation; to hold it in no sense as a holy day, but altogether as a holiday. That tendency is widespread, and is only too notorious. For myriads it turns the blessing of a quiet refreshing Sunday into the curse of a wild carouse. I am not an advocate of a too stern rigidness; but I have no sympathy with the spirit that looks upon Sunday as in no respect different from the other days of the week.

These two foes are to a great extent leagued together. The pleasure-lover wants his chance to spend; the money-maker wants his chance to make. And so they strike hands and unite in making war upon us. How can we resist them effectually? Only by taking our stand upon some firm ground. That cannot be the ground of expediency. You will hardly persuade the eager, covetous business man that it is expedient to take one day out of seven away from him. No, you must present to him a stronger argument; and that can be no other than that of its sanctity. Tell men that it is well to unbend the bow one day in seven, and here and there one will unbend it; tell them that rest is good, and they will turn it into evil; but tell them that the seventh is a *sacred* day, that it is God's day, and you will meet with success in the end. Give up that position and you give up your whole real strength.

In concluding the speaker referred to the "Nabab" of Alphonse Daudet, the latest production of that eminent painter of modern French society. The book presents a picture of Sunday such as it no doubt is kept at present in France—that is, as a mere holiday, without bringing any religious duties with it. The other thing to be remarked in the book is that the author seems to have no idea of God as present in the lives of men, either as a help or as a comfort. The two best characters—characters whom we are expected to love and admire—are overtaken by a great sorrow. The one, a woman, can only think of jumping into the Seine; the other, the strongest character in the book, Judas-like, goes and hangs himself.

ADDRESS OF THE REV. GEORGE F. BUGBEE, OF COVINGTON, KY.

The observance of one day in seven as a day of rest from common labor, and the employment of the time in moral and religious duties, through man's entire history, can only be accounted for on the ground that God from the beginning presented it. The promulgation of the law of the Sabbath in the fourth commandment was simply the formal enactment of a primordial provision. But only those laws which were moral and were binding everywhere upon all, were enshrined in the Ten Commandments. All the conditions that are required to make a law moral and perpetual meet upon this law of the Sabbath. And its observance is as needful now as ever. When men have learned that the law which prescribes the observance of the Lord's day is a moral law, and that Sunday is divinely hallowed, it will not be difficult for them to determine what to do and what not to do upon that day.

Now, I hold that the State is just as much bound to make laws that have respect to man's religious nature and will tend to advance his moral well-being as it is bound to make and enforce sanitary measures which respect his physical health, or to provide for the education of his mental faculties, or to regulate by law his social relations.

The experience of mankind has proven that without the sanctions of religion there is no such thing as subduing the wild and savage tendencies of human nature and holding men together in anything like civil and social order. Purely civil laws, enforced by nothing but temporal considerations, have never been strong enough to build up and conserve a civilized society. The promulgation of the great essential truths of religion, the being, and attributes, and providence of our Almighty God; the responsibility to Him for all of our actions, founded upon moral accountability; a future state of rewards and

nishments; the cultivation of all the personal, ial, and benevolent virtues—these never can matters of indifference in any well-ordered ate. There is, I believe, no such thing as cessfully controverting the following propitions:

First—It is the purpose of the State, therefore right and duty, to secure the highest possible ll-being individually and socially of its citias. To this end it must in its laws have reect unto man's entire nature.

Second—Social order and well-being, history id experience have proven, cannot be secured the State without the sanctions of religion. herefore the State always has encouraged and ways must encourage the principles and instiitions of religion of the country. We affirm, ien, that it is the right and the duty of the tate in this land to foster and encourage the stitutions of Christianity. Among these instiitions one of the most necessary is that of the ord's day.

ADDRESS OF THE REV. DR. GARDINER.

There is one point which is the very gist and ernel of the whole matter—the relation of the ord's day to the Jewish Sabbath. This relation s beyond question. There must be some comion ground for the observance of these two instiutions. We are apt to think the Jewish and hristian dispensations in the way of contrast. et our Lord was the author of both, and He is nchangeable. His will is always the same—n the days of Moses, of St. Paul, and now. ut there has been a change in the institution of he Sabbath, not from any change in God's will, ut because what was purposed by the former abbath has been accomplished. All that the ewish Sabbath was given for was to make a reak in the busy lives of men, in their necesary occupations, that they might think of the things of heaven, and be led to communion with od.

Here, then, is the sum of the whole question of keeping the Lord's day—to keep it as God would have it kept, and intended by His original institution of it, in such a way as shall lead our minds and hearts to Him. Whatever will forward that, is right; whatever will not, is forbidden.

The Rev. Drs. W. R. Huntington and J. H. Hopkins also made speeches on this subject, but their remarks have not been reported.

(To be concluded.)

NEW HAMPSHIRE.

CHURCH WORK.—Everything looks encouraging for the future in this diocese. All the old-established parishes and mission stations are taking hold of work with renewed interest, and new work is being planned and carried out as rapidly as is practicable. The mission at Woodsville, in the western part of the State, is being more permanently established, having secured the regular ministration of the Rev. W. B. T. Smith, lately of Wolfeboro Junction. At Nashua the church building is rapidly hasting to completion, and the consecration will take place some time about January 1st. Wolfeboro Junction, one of the most interesting and encouraging fields in the diocese, has been without a rector since September 1st. Regular services once a month are held in a hall at Great Falls, conducted by clergymen in the neighboring churches. Services have been also held in the Congregational church at Salmon Falls, with marked encouragement. These two towns, taken in connection with Rochester, might easily be carried on by one missionary stationed at Salmon Falls.

MISSIONARY CONVOCATION.—The fourth meeting of the Protestant Episcopal Missionary Convocation of the diocese met at Exeter, October 14th and 15th. There were evening service and an essay and addresses on Monday evening. Essay, On the Relation of Baptism to Confirmation, by the Rev. J. Le Roy, of Nashua. Address, "Who are Proper Subjects for Confirmation?" by the Rev. C. H. Holbrook, of Portsmouth. Concluding address by the Rev. L. Sears, of Manchester, dean of convocation. On Tuesday morning there was Holy Communion at 9 o'clock, after which the convocation listened to an exegesis of II. Peter iii. 5-13, by the Rev. J. H. George, of Pittsfield.

The next convocation is to meet at Manchester, January 13th and 14th, 1879. A supplemental service to be held January 14th, at Soffstown.

It was voted that Merrimac county be included hereafter within the limits of the convocation.

CONNECTICUT.

NORTH GUILFORD—*St. John's Church.*—On Tuesday, October 8th, the bishop of the diocese visited this church, and admitted William L. Marks to the order of deacons. The candidate was presented by the Rev. D. L. Lounsbury. There were present also the Rev. Drs. Henry Olmstead and C. T. Bennett, and the Rev. Mr. William C. Knowles. Mr. Marks has officiated in this church as lay-reader since last February. Three persons whom the candidate had prepared for confirmation a few weeks before received their first communion with him at his ordination.

HARTFORD—*Church of the Good Shepherd.*—On the morning of Sunday, October 13th, the rector of this church (the Rev. J. H. Watson), delivered an able sermon on "God's Laws of Health and Holiness," from Leviticus xxvi. 14, 16: "But if ye will not hearken unto Me, and will not do all these commandments; I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart."

The sermon was published in the Hartford *Times* of October 14th.

SHARON—*Christ Church.*—A harvest-home festival was held in this church (the Rev. P. H. Whaley, rector) on Saturday, October 5th. The church was appropriately decorated, and the sermon was delivered by the rector from the text, "Where hast thou gleaned to-day?"

NEW YORK.

NEW YORK—*St. Philip's Church.*—In connection with the recent improvements and the special services which are being held in this church, the Rev. Dr. Potter, of Grace church, will preach on Sunday evening, October 27th. His subject will be "Church Decoration."

Ordination.—An ordination service was held in the chapel of St. Luke's Hospital on the Eighteenth Sunday after Trinity, the Bishop of Springfield officiating. Mr. J. C. Kerr, of New York, was presented by the Rev. Mr. Brown, rector of the Church of St. Mary the Virgin, and was ordained to the diaconate. The Rev. Walter Baker, deacon, who for the past year has been officiating as chaplain of St. Luke's Hospital, was presented by his brother, the Rev. George S. Baker, the pastor and superintendent of the hospital, and was ordained to the priesthood. The sermon was delivered by Bishop Seymour, from I. Cor. xiii. 1: "Moreover, concerning spiritual gifts, brethren, I would not have you ignorant."

The bishop spoke of the tendency in these days of the wonderful development of material resources to ignore the presence and power of spiritual forces. This causes men to forget God, to disregard the Church, with her divinely appointed means of grace, and to think lightly of the Christian ministry. The occasion of ordination he regarded as a fit time to emphasize the work of the Holy Ghost and the blessedness of His gifts to men. He made an important distinction between those gifts to the individual for his personal growth in holy living, which the Christian minister shares with the Christian layman, and for whose use he will be held equally responsible, and those gifts made to him as an officer of the Church to be used by him for the edification of the body of Christ. These latter gifts are to fit him for official usefulness in the preaching of the Word and the due administration of the sacraments, the work to which the Holy Ghost has called him. But inasmuch as the highest degree of usefulness can only be obtained by the clergyman who unites the witness of a holy life to holy words and holy acts, the preacher exhorted the candidates to cultivate earnestly those manifold spiritual gifts, and to remember in their private life and in their official acts, "Thou God seest me." To be successful they must work not for God but with God, in fellowship with the Holy Ghost.

At the afternoon service in the hospital two adults were baptized, one a convert from Judaism.

LONG ISLAND.

BROOKLYN—*All Saints' Church.*—The rector of this church (the Rev. Melville Boyd) lately returned from a lengthened vacation of more than three months spent in the British Islands and on the continent. A reception service was held in the church, at which the rector gave an address, taking as his subject "The Parson's Vacation," detailing some of the impressions received abroad and incidents of the trip. A pleasant reunion followed at the residence of Mr. Van Brunt. This parish is steadily reducing its debt by stated offerings for that object. On the 1st of January another $1,000 will be taken off. The Sunday-school contributed on the 13th inst., without previous notice, $30 to the relief of the sufferers at the South from yellow fever.

WOMAN'S MISSIONARY ASSOCIATION.—A meeting of this representative body was held at St. Peter's church on Thursday, October 10th. There were forty-two ladies present. The Rev. Thomas Cook, rector of Grace church, Riverhead, conducted the opening services, and then made a brief address. He suggested that while the ladies were busy in their good work of aiding other missionary fields, they should not forget their own diocese. He considered the east end of Long Island to be as much missionary ground as any other. What they need there at present, of what falls to woman's work to provide, is a few surplices for some of the mission stations and clothing for the poor who have been thrown out of employment, and therefore are not able to procure suitable clothing to render themselves presentable at church.

After the usual business of the association Bishop Garrett, of Texas, spoke of the work in his diocese, showing the difficulties attending it owing to the peculiar condition of the inhabitants. The population is composed largely of those who have failed in business at the North, and many from the South who have been impoverished by the late war. Both of these classes have gone to Texas with the hope of retrieving their fortunes, but thus far without much success. Consequently few are able to contribute to the support of the Church. He compared the work to that of a shepherd whom he visited, who, having one sheep that owing to blindness had gone astray and would not return, drove the whole flock around it, and thus managed to get it safely home. So the missionary bishop has to look up those who, through blindness, are wandering from the Church's fold, and save them by surrounding them with the sacred influences of the Church. Few can live by faith alone; the visible influence of the Church is needed to remind us that God is always near, ready to protect and aid those who trust Him. On the Church property in Northern Texas there is no debt, except $2,000 in one parish, for which neither the bishop nor the Church people are responsible, it being caused by a dishonest contractor. The growth is such that there should be two churches built each year. The great need of the diocese is schools, the people being too poor to send their children away from home. All other Christian bodies have schools there. We are the only exception. The Romish Church is especially well supplied with schools. When children are trained in these latter they are quite sure to become converts to that faith. It is the duty of the Church to see that the children are not left exposed to these influences, and by them unsettled in their belief. He added that he was aware that other bishops had been aided in their educational undertakings by the liberality of Northern and Eastern Churchmen, and he hoped that soon his turn would come to be remembered in the same way.

GARDEN CITY—*Cathedral Appointment.*—The Rev. Dr. T. Stafford Drowne has been appointed minister in charge of the cathedral chapel, Garden City. He will also, for the present, act as warden of the cathedral schools. The late warden, the Rev. Dr. Middleton, though connected with the schools during only the first year of their existence, has left behind him indelible marks of his energy and ability, and many will deeply regret his withdrawal from the wardenship after so brief an administration. The cares of the office, superadded to those of his large and flourishing parish at Glencove, created a burden too heavy to be borne for any length of

time. Dr. Middleton is now absent from his parish on account of seriously impaired health.

The Rev. Dr. Browne is most widely and favorably known, and will bring to his task every needed qualification. His appointment is regarded with universal satisfaction by the clergy and laity of the diocese, and he will enter upon his work with the confidence and good wishes of all.

NEW JERSEY.

TRENTON—*Service of Welcome to the Bishop.*—On Thursday, October 17th, about fifty clergymen and a large number of the laity of the diocese assembled in Trinity church, in this city, to welcome the bishop of the diocese, who has just returned from England. An appropriate address was made by the Rev. William H. Neilson, Jr., rector of St. Michael's church, assuring the bishop of the love of his clergy and laity, and of their satisfaction at his safe return to them. To this address the bishop replied with much feeling, expressing his pleasure in being in his diocese again, and giving a most interesting account of the work of the Lambeth Conference, and of the hospitality of the Church people of England.

The Holy Communion was then celebrated by the bishop, assisted by the rector of the church (the Rev. Henry M. Barbour) and the Rev. Messrs. Elvin K. Smith, E. M. Rodman, and Nathaniel Pettit, and the Rev. Dr. John Bakewell, rector of St. Paul's church.

After the service a bountiful collation was served in the chapel of St. Michael's church, and addresses were made by the bishop and other persons present.

NEWARK—*Woman's Missionary League.*—At the annual meeting of the Woman's Missionary League of Northern New Jersey, held in Newark, on Wednesday, October 16th, the following officers were elected: President, Mrs W. H. Odenheimer; vice-president, Mrs. C. G. Craig, of Bergen Point; corresponding secretary, Miss J. H. Matthews, of Summit; recording secretary, Miss Georgiana Peters, of Newark; treasurer, Mrs. M. E. Barlow, of Newark; directresses, Mrs. Wm. H. Odenhe mer, of diocesan missions; domestic missions, Mrs. T. M. Tuthill, of Newark; foreign missions, Mrs. Nathaniel Niles, of Madison; Mexican missions, Mrs. E. Vanderpool, of Newark; home missions to colored people, Mrs. J. S. Mackie, of Newark; Indian missions, Mrs. J. W. Russell, of East Orange.

PRINCETON—*Injury to Trinity Church by Fire.*—A great misfortune has overtaken this parish in the partial destruction of the church by fire early on the morning of Thursday, October 17th. Extensive improvements of the interior had just been completed, at a cost of five thousand dollars, and a new furnace had been set up, which it is supposed set the church on fire. The roof of the building was destroyed, and other injury to the building resulted.

MISSISSIPPI.

BISHOP GREEN TRAINING SCHOOL.—This institution has suffered terribly from the yellow fever. Dr. Douglas, its head, writes: "Of the six who were kept here from a sense of duty, I alone survive. My beloved wife, my darling sister, who has been my deaconess for thirty years, three candidates for Holy Orders—all are gone. My wife and sister were taken ill within a few minutes of each other. Neither had undressed for ten nights, and being completely prostrated, both fell easy victims to the grim monarch. The last to be taken was young Caston, who had been faithful by day and by night. Soon as I was taken ill he commenced going about visiting the sick, and continuing the nursing he had done from the first. For two weeks he was clergyman and undertaker, and—in the intervals of these duties—nurse. At last God called him. It breaks my heart!"

IOWA.

SOUTH-EASTERN CONVOCATION. — This convocation held a regular meeting at Albia, on Friday, Saturday, and Sunday, the 11th, 12th, and 13th of October. There were present, besides the Rev. Mr. Stoddard, missionary in charge, the Rev. Messrs. McIlvain, Gregg, Stilson, and Farrar; and on Saturday afternoon and evening the Rev. Mr. Russell, of Chariton, kindly lent his assistance. Divine service was held on Friday and Saturday evening; and on Sunday, besides a celebration of the Holy Communion, at which there was a large attendance, Divine service was held morning and evening; the Rev. Mr. Stoddard being assisted by a brother priest from another diocese. This parish shows marked signs of renewed life.

BURLINGTON — *Christ Church.* — Within the last two or three weeks, the vestry of this church has decided to remove the church building, and to erect a new edifice almost at the foot of the hill on which the present building stands. This decision has been arrived at after mature consideration; and, although the enterprise is literally almost a beginning *de novo*, there can be but little doubt that, under the auspices of the energetic rector, it will infuse new life into the parish. Already a spacious hall has been secured, in a central part of the city, where the services will be conducted, and the various branches of parochial work be carried on, until the new church edifice shall have been completed.

NEVADA.

RENO—*Trinity Church.*—The Rev. Mr. Jenvey, who has just resigned the position of assistant minister of St. Paul's church, Virginia City, to take charge of this church, received recently a gold watch and a purse containing $100 from the Church people of Virginia City, as a token of their regard. The watch is of the best pattern, and bears the following inscription: "Testimonial from the Ladies of St. Paul's church to the Rev. W. R. Jenvey, Virginia, Nevada, September 2d, 1878." Mr. Jenvey was at work in Virginia City over four years, and was very successful.

ORDINATIONS.

NEW YORK.—On Sunday, October 20th, in the chapel of St. Luke's Hospital, New York city, by the Bishop of Springfield—*Deacon:* Mr. J. C. Kerr; *Priest:* the Rev. Walter Baker.

CONNECTICUT.—On Tuesday, October 8th, in St. John's church, North Guilford—*Deacon:* Mr. William L. Marks. On Tuesday, October 15th, in Berkeley Divinity school—*Priest:* The Rev. Henry T. Scudder.

SOUTHERN OHIO.—On Tuesday, October 15th, in Christ church, Cincinnati—*Deacon:* Mr. T. J. Mellish (formerly a Baptist minister).

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In St. Philip's church, Belmont, N. Y., October 9th, 1878, by the Rev. M. Scofield, Miss LEONETTE FULLER, of Belmont, and LE VAUT PETTIBONE, of Wellsville.

At St. George's church, Flushing, L. I., October 2d, 1878, by the Rev. Dr. Beare, assisted by the Rev. Dr. J. Carpenter Smith, MARY B. LAWRENCE, daughter of F. N. Lawrence, of Bayside, L. I., and FRANK WORTH WHITE, son of Loomis L. White of this city.

On board the United States ship "Supply," Havre, France, September 17th, 1878, by the Rev. G. C. Swayne, D.D., FRANK ELLERY, Master United States Navy, and eldest son of the late Commodore Frank Ellery, United States Navy, to AMELIA, second daughter of W. and Luisa Swaim, of Philadelphia, United States of America. No cards.

At Galveston, Texas, on Monday, October 14th, by the Rev. S. M. Bird, rector of Trinity church, FRANK L. WILCOX, late of Jersey City, N. J., to ELIZABETH ALEXANDER, daughter of Thomas W. James, Esq., of Jersey City.

On Thursday, October 17th, at St. Luke's church, Montclair, N. J., by the Rev. J. L. Maxwell, GEORGE I. WICHMAN, of New York city, to MARY ISABELLA; and J. NELSON SOLOMONS, of Bayonne, N. J., to AMELIA E., daughters of Jesse and Amelia A. Platt, of Montclair.

On Thursday, October 10th, at All Saints' church, Torresdale, Philadelphia, by the Rev. F. W. Beasley, D.D., rector, GEORGE S. DURYEE, of Newark, N. J., and VIRGINIA TEACKLE, daughter of the officating clergyman.

DIED.

At Middleton, Hyde county, N. C., September 25th, 1878, SOLON P. SPENCER, of typhoid fever, in the 27th year of his age.

In New York city, on Tuesday, October 15th, TALLMADGE WAINWRIGHT, youngest son of Theodore B. and Maria T. Bronson.

In Sharon, Conn., October 10th, in the 82d year of her age, Mrs. MARY THORP DEMING, relict of Dr. Ralph Deming, late senior warden of Christ church parish.

At Chunchula, near Mobile, on Thursday, October 10th, 1878, Mrs. MARY E. BROOKS, relict of the late Augustus Brooks, of Mobile. "Blessed are the dead who die in the Lord."

Entered into rest at Bangor, Maine, October 2d, PHEBE C., widow of the late Cyrus Arnold, aged 70 years.

Entered into rest at St Louis, on the evening of August 28th, CHARLES M. PARSONS, son of Mrs. Sarah L. Parsons, of Hartford, Conn

Entered into rest in Walton, N. Y., on the 18th day of October, 1878, EMILY W., wife of S. Henry St. John, aged 63 years.

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blest."

ACKNOWLEDGMENTS.

CHILDREN'S HOME OF THE PROT. EPIS. CHURCH,
NEW ORLEANS, October 15th, 1878.

To the Editor of THE CHURCHMAN:

I desire to acknowledge with gratitude the following contributions received in response to appeal in behalf of the Children's Home of the Protestant Episcopal Church in this city:

From the managers of an entertainment given at Pensacola, Fla., through Messrs. Knowles and Brent, $50; Orphans' Home of the Good Shepherd, Louisville, Ky., 7; Rt. Rev. J. P. B. Wilmer, 23; Miss M. P. Eggleston, Brookhaven, Miss., 1; Thos. Layton, Esq., Treasurer, New Orleans, 50; Christ church, Shrewsbury, N. J., 34.90; M. A. B., Bristol, R. I., 2; Thomas Layton, Esq., Treasurer, New Orleans (second donation), 50. Also the following amounts through the Rev. W. P. Kramer, New Orleans: From Miss Beauchamps and others, Chicago, 40; Young Ladies of Twelfth Ward School, New York, by the Rev. J. W. Kramer, 50. And the following amounts through the Rev. J. F. Girault: From E. N. Morrill, Treasurer Relief Association, Brown county, Kansas, through Union National Bank, New Orleans, 35.15; from Southern Churchman, Alexandria, Va., 10; the Rev. Dr. Morgan Dix, New York, 200; from Trinity church, Michigan City, Ind., 3.75; from the Rev. J. Burrows Davidson, rector of St. Armands East, Diocese of Montreal, Can., 16.12; from Grace church, Lyons, N. Y., contents of nickel boxes, 16.60; from Ruth, Philadelphia, 5; from Lieut. Edward Davis, Third Artillery, Fort Niagara, N. Y., 5; St. James's church, Pittsburgh, Penn., 8.50; Christ church, Hackensack, N. J., 10; from ——, 1; from Skipwith Wilmer, Esq., sent by the Mayor of Baltimore, through the Mayor of New Orleans, 200.

I would also acknowledge the receipt of ten pairs of blankets and fifty barrels of coal from the Rev. W. P. Kramer, Christ church, New Orleans. The Howard Association has also kindly furnished us with all of our medicines, two additional nurses, and some bed clothing which was needed; and the Peabody Association with one week's rations for the institution. There have been twenty-two cases of yellow fever among the inmates, of which number five have entirely recovered. Seven are convalescent, and ten still under treatment in bed. Of these, two are very ill. We are under very great obligations to the experienced physcian who has given his services free of charge.

SISTER ROBERTA (in charge).

ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges the receipt of the following sums for the churches and mission buildings for the Chippewa Indians at Red Lake, in response to appeal in THE CHURCHMAN:

From a lady of New Jersey	$50.00
From a member of St. Ann's church, Brooklyn, L. I.	10.00
From W. S. G., Santa Fé, New Mexico	1.00
From E. C. G., Santa Fé, New Mexico, through Bishop Whipple	1.00
From Mrs. Wickham, Grand Rapids, Mich., through Bishop Whipple	2.00
From Miss Angie P. Robinson, Sing Sing, N. Y., through Bishop Whipple	150.00
From a member of St. Peter's church, Milford, Conn., through the Rev. Mr. Rogers	100.00
From Miss F. H. Eldridge, Pomfret, Conn	5.00
	$319.00

Also from Mr. Michael Schall, York, Pa., a bell for church, worth $125, and transportation of the same from Chicago to Red Lake, $19.74; total for bell, $144.74. N. B.—The bell was carried free from Baltimore to Chicago.

J. A. GILFILLAN,
Missionary to the Chippewas.

White Earth, Minn., October 16th, 1878.

(*For other Acknowledgments, see page* 514.)

EVANGELIST MISSIONS.—Bishops or rectors who desire the Rev. J. W. Bonham to hold special services in churches or halls are requested to addre s him, care of of the Rev. S. H. Twing. D.D., 22 Bible House, New York city.

NOTICE.

Clergymen having made any change of address since the publication of the Convention Journals for this year will oblige the Editor of WHITTAKER'S CHURCHMAN'S ALMANAC by sending a notice of the same to

T. WHITTAKER, Publisher,
1, 2, and 3 Bible House, New York.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need $3,000 in the month of September. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y,
179 Seymour street, Hartford, Conn.

ETTERS TO THE EDITOR.

"Letters to the Editor" published hereafter will ar under the full signature of the writer.

SCHOOLS AMONG THE INDIANS.

he Editor of THE CHURCHMAN:

ur schools, day and boarding, reopened ing the month of September.

he scholars, on their return after vacation, w an amount of interest which is very ering. I met two of the boys of St. Paul's lging over the prairie between Springfield Choteau Creek, who had undertaken to ke their way, on foot, from their homes at tee to St. Paul's, a distance of thirty-five es. They reached the school at night-fall, parently well content. Another boy made way on foot from Flandreau, a distance 150 miles; two others from Cheyenne ency, a distance of 200 miles.

We have had difficulty enough often in s past in securing the attendance of chil- n at school, and there is no greater need the Indian country to-day than an order m the Indian Bureau, and its discreet but hful execution by the agents, making at- dance at school compulsory; but such in- ents in school life as those given above, l the fact that boarding and day schools a be carried on at all among a people ere neither the government nor the parents ercise any compulsion whatsoever, show w much reason there is that those engaged the school work should thank God and take urage.

I write this by way of preface to some re- arks I should like to make upon a com- unication entitled "Indian Affairs" in your ue of October 5th. It is only, however, regard to the paragraph headed "Educa- n" that I purpose writing. It is to be gretted, I think, that the personal strictures on officers of the government, no matter ether just or unjust, in which the writer dulges should be published.

I have read the paragraph referred to with erest. With much of it I cordially agree. at it is hardly wise, it seems to me, to de- eciate vernacular day-schools as much as the elligent author of the article referred to does. ill his remarks on the teaching of English e timely, for the importance of imparting e English language to the Indians, and thus ving open to them the stores of knowledge hich are treasured up in it, and enabling em to communicate with their white neigh- rs, with whom, we think, they should be similated at the earliest possible day, is t, perhaps, in missionary circles, to be under- ted; but, on the other hand, it is to be re- embered that vernacular schools are the only eans of immediately reaching the masses, nd that, after all, it is not so much English *ords* as English *ideas* that we wish to com- unicate. Now it is a capital mistake to ppose that English ideas can be most effect- ally conveyed in English words. English ords generally convey to Indians no idea at l. Of a class which stands up and reads nglish before admiring listeners it will be enerally found that not one in ten knows the eaning of what he reads. St. Paul's words ave an application here: "I had rather speak ve words with my understanding, that by y voice I might teach others, than ten thou- and words in an unknown tongue."

And as to the day-school: manifestly chil- ren who are gathered for three or four hours day in a clean school-house, with washed ands and faces, there subjected to mild and oving discipline, taught to sing hymns, etc.; here they learn in a few months to read the Pilgrim's Progress," the Bible, the Prayer ook, etc., in their own tongue (as the Indian hildren out here do), are infinitely better off han if left to the wayward, idle, dirty, ignorant eathen life of an Indian camp. Even their requent passing from the school to the camp has its advantages, however great its disad- vantages; for the children thus carry off and disseminate new and fruitful ideas learned at school, as birds distribute seed.

The boarding-school has doubtless many advantages over the day-school, but from the necessity of the case it must reach the few and not the many. I suppose it will be granted that it is chimerical to expect that under any circumstances boarding-school ac- commodation can be provided for any large fraction of even the children of the 40,000 Sioux, not to speak of the children of the rest of our 300,000 Indian population.

The following sketch of school work, drawn up some weeks ago, is the result of my five or six years' experience among the Indians, and I would throw it in as a small contribu- tion to an important discussion:

First: In camps which are too isolated, or where the people are too wild to permit of the residence of a white couple, a Christian- ized Indian should be placed. The work which such men have done as *avant-couriers* is worthy of all praise. They know the ins and outs of the Indian mind. They can live where a white man cannot. They will be tolerated where the presence of a white man will excite suspicion. They know the language of the Indian, and can at once bring the ideas of civilization in contact with the minds of the people.

Second: This native work should be supple- mented wherever possible by the presence of a white teacher, and he should be a teacher not of letters only, but of everything practi- cal which the white man knows and the In- dian needs to know. Besides conducting a school, the man should teach the Indians how to keep cows, till the ground, etc.; while the woman should teach them how to sew, milk, keep house, etc. The teacher and his wife should make their mode of life a lesson and encouragement to the Indians. Their home and the grounds about it should be a model. A cow well cared for, and a vegeta- ble garden well kept, should be regarded as essentials. The man might be, as far as the agent directed, a representative of his au- thority, and keep him informed of the condi- tion of his Indians.

Third: Next in importance comes the board- ing-school work, which should partake of the practical character which Mr. Stebbins well sketches.

But, fourth, such boarding-schools will be very inadequate as long as they are con- ducted solely on Indian reservations. I am persuaded that the reservation system, while necessary for a time, in order to protect the Indian during his transition state, ought to be regarded as an evil. Men progress slowly who are shut off from their more prosperous and enlightened fellow-men, and see nothing but the dead level of their own ignorant, in- dolent life. And the boarding-school work on reservations ought, therefore, to be supple- mented by boarding-schools placed in the midst of the energy, thrift, and good order which mark a well-behaved farming com- munity of whites.

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

Yankton Agency, Dakota Territory, October 10, 1878.

A GERMAN THEOLOGICAL EXAMINATION.

To the Editor of THE CHURCHMAN:

It is interesting to learn of methods of theo- logical study in other lands besides our own, and especially in Germany, where examina- tions are reduced to a careful and thorough system. The following translation of a por- tion of a letter lately received from a young German, member of the Lutheran Church of the State of Hanover, who, after several years of study at German universities, has just passed his first theological examination, will show the work that he was required to do:

"You know that we students of theology in Germany must pass two examinations, and that between the two at least two years must have elapsed—years of candidateship, which are generally employed in preparing one's self, with God's help, by a situation as private tutor, gymnasium teacher, and the like, ac- cording to powers and opportunity, to enter upon the spiritual office.

"About the examination there is but little to tell. That which always occurs has hap- pened also in this case. It is always much easier than one beforehand has thought it would be. So, with God's help, I have pass- ed safely over its rocks and shoals.

"It consists of a written, an oral, and a practical part. In the written we had three compositions to write: (1) One partly in Latin, *de munere apostolico;* (2) One in German, *de consummatione mundi* (about the end of the world, new heaven, new earth, etc.); (3) A catechetical sketch of the single petitions of the Lord's Prayer (I myself had the first peti- tion).

"In the oral examination the topics were the first chief subjects of theology: Exegesis of the Old and New Testament (Genesis and the Gospel of St. John, with questions in sa- cred geography, history, and 'Isagogik'); then ecclesiastical history (single sections from va- rious periods); ethics (its outlines); dogmatics (doctrine of justification).

"Lastly, the practical examination consist- ed of the delivery of a part of a sermon that had been already handed in (on I. Cor. i. 23–31), also the delivery of a portion of the cat- echetical sketch that had been made.

"Here you have in a few words an outline of a first theological examination as made here in Germany. Joined to this examina- tion is the so-called scientific State exam- ination (*wissenschaftliche Staatsprüfung*), in which the three subjects, universal history, history of literature, and history of philoso- phy, are taken up. The whole examination required a week." A. F. WASHBURN.

Cambridge, September 15th, 1878.

BAPTIZING FOR THE DEAD.

To the Editor of THE CHURCHMAN:

In addition to the various opinions furnish- ed by your correspondents with regard to I. Cor. xv. 29, I have seen another interpreta- tion which I have always considered the true explanation of the passage. It has much to commend it. It answers the requirements of grammar. It gives to each word its full meaning. It does not convict St. Paul of ap- pealing to a practice at variance with the doctrine he taught when proving the resur- rection.

In Romans xv. 9 we read: "That the Gen- tiles might glorify God for His mercy." "*Mercy*" was the reason, or efficient cause, which moved the Gentiles to glorify God. So in Cor. xv. 29: "Else what shall they do which are baptized for the dead?" The Christ- ian dead were the instrument or cause which brought about the conversion and baptism of certain heathen persons at Corinth.

This certainly was not an uncommon result in the history of the Church. Heathen, when they beheld the triumphant death of Christian believers, who passed out of life in the sure and certain hope of the resurrection to life eternal, were frequently convinced by this triumph over death; and moved thereby to confess the Faith and to seek through the sacrament of holy baptism a share in the be- liever's hope. The apostle, remembering how many had become Christians on account of the good example of those who were now resting from their labors, refers to the fact in confuting the Cerinthian heresy with regard to the resurrection. Just as he appeals to his own faith in the resurrection, when he says: "Why do we stand in jeopardy every hour, etc., if the dead rise not?" so he cites the case of those who had become believers

in the resurrection, and had confessed Him who is the resurrection and the life; having been converted by the good examples of those dying Christians, who could say, with Job: "I know that my redeemer liveth; and though worms destroy this body, yet in my flesh shall I see God." If the faith of the dying believers, argues the apostle, was a mere delusion, what shall they do who were baptized, because of the unfading hope which hovered over these beds of death? Else what shall they do which are baptized for the dead? Just as in the illustrative passage already quoted, "That the Gentiles might glorify God for His mercy," we see at once that "mercy" caused the Gentiles to glorify God; so these Christian dead had by their edifying death persuaded the persons to whom the apostle refers to become Christians. The word translated "for" is the same in both passages.

J. D. Morrison.

Ogdensburg, October 4th, 1878.

NEW BOOKS.

Around the World in the Yacht "Sunbeam." Our Home on the Ocean for Eleven Months. By Mrs. Brassey. With Illustrations, chiefly after Drawings by the Hon. A. Y. Bingham. [New York: Henry Holt & Co. 1878.] 8vo, cloth, pp. 470.

Though this work was received some time since it has only recently reached the reviewer's hands. Its attractions and the peculiar charm which belongs to both the style and contents would naturally cause any reader to linger over it, and to keep it as long as possible. No one would be satisfied with a hasty perusal of it.

The nature and scope of the book can be easily and briefly related. It is more difficult to convey an adequate idea of its peculiar pleasantness, or to tell just why it is so very interesting.

Mr. Thomas Brassey, M.P., with his wife, their children, and a few personal friends, leave London for a voyage around the world in a yacht. Their course was down the Western shore of Europe to the Canary Islands; from thence to Rio Janeiro, and through the Straits of Magellan to Valparaiso, and from there, westward, through the South Pacific Islands to Japan and Canton, then through the northern part of the Indian Ocean, the Red Sea, the Suez Canal, and the Mediterranean to England again.

Mrs. Brassey kept "the log," and has given, in chronological order, the history of their experiences, and what they saw. The voyage, partly by wind and partly by steam, and the frequent landings at important points, have furnished occasion and materials for one of the most delightful books of travel ever published; yet its peculiar fascination is due, we suspect, more to the simple way in which an observing woman has told her story than to any remarkable feature in the story itself.

There is an utter absence of everything professional in the manner of her narrative. Mrs. Brassey was evidently all the while unconscious of the fact that she was going through a literary performance. She sometimes allows sentences to pass uncorrected which a professional writer would, before publishing, have worked over and trimmed into a more elegant form. But no reader will think of these things long enough to permit them to produce an unpleasant, or even an unfavorable impression, still less likely will he be to find fault with them. These might, under different circumstances, be called blemishes; but there are graces of manner which compel one to overlook and to forget their presence here, and among those graces might be mentioned that of perfect naturalness, an evident air of reality, and the vividness which unadorned trueness, and nothing short of it, always produces.

We soon forget that we are reading a book, and we seem to be listening to a familiar account given by some friend. But, as we said, it is next to impossible to analyze the goodness which lives somewhere in this record, filling it to the full, or to explain the secret of its unusual charm. We can only say that whoever starts with this pleasant band of voyagers will be pretty sure to remain with them to the end of their journey, and he will be certain to say, when it is ended, that the profit and pleasure he has had are beyond measure.

We can indicate only a few delightful and instructive scenes through which the author leads her readers. We come upon them very often, and always with a surprise which rekindles our interest. There was, as might have been expected, a rare opportunity for variety of description. We have the wonders of both sea and land, the phenomena of different climates, and the diversity which characterizes countries and races widely separated from each other.

Mrs. Brassey seldom fails to select for notice whatever gives special importance to any place. Thus, while at Porto Santo, near Madeira, she reminds us that it was from his observation of the drift-wood washed to its shore that Columbus, who had married the daughter of the governor of that island, "derived his first impressions of the existence of the new world." It becomes a question, therefore, whether the glory which has been given to him ought not to be shared by her. Had it not been for her he might never have gone to Porto Santo, and, in that case, might have missed the signs that told him of a land beyond. We fear that the agency of Mrs. Columbus in opening up this Western hemisphere to the knowledge of the world has not been adequately appreciated.

The description of Hao Harpe, one of the South Sea Islands, makes a picture which is well worth studying:

> Submarine coral forests, of every color, studded with sea flowers, anemones, and echinidae, of a brilliancy only to be seen in dreamland; shoals of the brightest and swiftest fish darting and flashing in and out; shells, every one of which was fit to hold the place of honor in a conchologist's collection, moving slowly along with their living inmates; this is what we saw when we looked down from the side of the boat into the depths below. The surface of the water glittered with every imaginable tint, from the palest aquamarine to the brightest emerald, from the pure light blue of the turquois to the deep dark blue of the sapphire, and was dotted here and there with patches of red, brown, and green coral, rising from the mass below. Before us, on the shore, there spread the rich growth of tropical vegetation, shaded by palms and cocoanuts, and enlivened by the presence of native women in red, blue, and green garments, and men in motley costumes, bringing fish, fowl, and bunches of cocoanuts, borne, like the grapes brought back from the land of Canaan by the spies, on poles.

The following statement regarding the manners of those South Sea savages will probably come as a surprise to most readers. They will be tempted to wish that we might go back, in some things at least, to their state of primitive simplicity. We had always supposed that the spirit of curiosity which draws crowds to all our country railroad stations at the hours for the arrival of trains, and which, years ago, created a swarm of gazers outside the meeting-house door before and after service, and which now fills the columns of our local newspapers with the most trivial items of personal gossip, was a relic of barbarism. But it seems that, on the contrary, it is not, and that in this respect savages, following their own instincts, are better than we are:

> The natives did not exhibit the slightest curiosity about us during our visit to the island; and though they received us with courtesy, and assisted us as far as they could on our arrival and departure, they did not follow us about while on shore, nor, with the exception of one or two of them, did they take the trouble to walk across the point to see us get into the open sea and join the yacht. In this respect they might have given a lesson to many civilized people, so gentle, genial, and graceful, yet dignified were their manners.

We fear that there is too much truth in what Mrs. Brassey says concerning the hostility of those savages against white people. The natives of one of the Pacific islands could not understand why the ship's company had visited them if it was not to "sell brandy" or "stealy men."

> I think if the many instances of the murder of ships' and boats' crews could be thoroughly sifted to the bottom, it would be found that most of them were acts of reprisal and revenge for brutal atrocities committed on the defenceless natives, who have been kidnapped, plundered, and murdered by unscrupulous traders and adventurers. Unfortunately, the good suffer for the bad, and such lives as those of Captain Goodenough and Bishop Patteson are sacrificed through the unpardonable misconduct of others—perhaps their own countrymen. It is still quite a chance how you may be received in some of the islands; for if the visit of the last ship was the occasion of the murder, plunder, and ill-treatment of the inhabitants, it is not to be wondered at that the next comers should be received with distrust, if not with treachery and violence.

Poems. By Matthew Arnold. New and Complete Edition in One Volume. [New York: Macmillan & Co. 1878.] Cloth, pp. 370.

It is as yet too early for the world to make up its final and fixed estimate of the value of Matthew Arnold's poetry. At present it is, we presume, judged not according to its intrinsic worth, but according to the peculiar tone of the man's own theological teachings. Arnold's position in regard to the great religious questions of the day is well known. Those who sympathize with him in his rejection of many of the truths which may be deemed fundamental would naturally rank his poetry high. Those to whom his scepticism is chilling and dreary will as naturally, perhaps, fail to find much that is worthy of commendation in it; for Arnold is a man who puts himself into his writings. His poetry is a monologue. Whatever be the theme, and even when he is putting words into the mouth of another, we cannot help recognizing his own voice and the workings of his self-involving mind. His settled habit of making the subjective everything prevents him, when writing on "Literature and Dogma," from accepting the doctrine of a personal God. And when he passes over into the field of poetry the same habit goes with him, making it seemingly impossible to assume any character or to see any world other than his own.

We are free to say that while the range of Mr. Arnold's poetry is narrow, and while his apparent lack of faith in any personal continuation of man's present life, or, perhaps, his inability to find reasons for believing in immortality, robs him of what might have been his best inspiration, there is, after all, much in his poetry that touches the heart. The undertone of sadness that runs through it cannot fail to awaken sympathy. In fact, Mr. Arnold may be regarded, we think, as emphatically the child of nature. He sings the songs that "mother earth" has taught him, but he knows nothing of the sweeter, more joyous ones which the angels sing—those of a higher world.

Considering poetry merely as an art, setting aside the fact that many passages in this volume are utterly unchristian in their tone and meaning, we cannot but consider this blinding doubt in which the author gropes as a serious hindrance to his success. His power would be many times greater if his faith were only stronger.

The present volume contains, we believe, pretty much all of Mr. Arnold's metrical productions. The poems are classified according to their kind or character, under "Narrative," "Sonnets," "Lyric and Dramatic," and "Elegiac"; of all these classes those included in the first are, we think, the best. The work is interesting, not only as containing some excellent poetry, and some that might have been better than it is, had the author seen more clearly into a life beyond, but also as a psychological study.

This edition is, as regards completeness of contents and external perfectness, the very best.

LITERATURE.

. LIFE of Mr. John B. Gough, the great perance orator, is in the press.

MESSRS. W. H. ALLEN & Co. are to issue vised and enlarged edition of the Rev. H. Oxenham's "Catholic Eschatology and versalism," an essay on the doctrine of are retribution.

"ZECHARIAH AND HIS PROPHECIES, Es- ially the Messianic, Considered in Rela- to Modern Criticism," is the title of Bampton Lectures for 1878. The author he Rev. C. H. H. Wright.

MRS. CAREY BROCK, the popular writer of ldren's books, is engaged in the compilation a "Children's Hymnal." She is to be as- ed in her labors by Bishop Oxenden, Mr. erton, and Canon How. The hymns will accompanied with appropriate music.

THE admirable pictures of animals, etc., wn by Mr. Harrison Weir, which have en put in Canon Erskine Clarke's children's blications, are to be collected and published a style worthy of them. They will be pub- hed in parts by Mr. Wells Gardner.

THE REV. C. WILMOT BUXTON, whose Waterside Mission Sermons," and "Ser- ons for Children" are so well known, is en- ged on a new series—"Sermons on the ristian Year." They will be useful to per- ns who are engaged in lay-reading.

THE forthcoming volumes of Bohn's Stand- d Library are: Miss Martineau's "History England, from 1800–15"; Lessing's "Dra- atic and Prose Works"; "Hamburg Dra- atic Notes"; and "How the Ancients Rep- ented Death," translated by Miss H. Zim- rn.

MR. M. LERMAN, of No. 97 East Fourth eet, has set to music two religious ballads, titled "Heaven is on the Other Side," and Sing, All is Well, O Trusting Soul." The usic, especially of the former song, is me- lious and simple, and the songs are well apted for parlor singing or religious enter- nments. Mr. Lerman is a Christian Is- elite, and is doing successful work as a ssionary of the Church Missionary Society the Jews located at New York.

MESSRS. CASSELL, PETTER & GALPIN an- unce for speedy publication the second and ird volumes (completing the work) of "A ew Testament Commentary for English eaders," edited by the Bishop of Gloucester d Bristol. The second volume will contain om the Acts of the Apostles to the Gala- ns, and the third from Ephesians to Reve- ion. The commentators on the second lume are the Rev. Messrs. E. H. Plumtree, . Sanday, and L. Teignmouth Shore; on the ird, the Rev. Messrs. Canon Barry, A. J. Mason, anon Spence, W. F. Moulton, W. M. Sin- air, and W. Boyd Carpenter. E. P. Dutton Co. are the American publishers.

HOWELLS has begun a new serial in the ovember *Atlantic*, and calls it "The Lady Aroostook," and as only good and pleasant ings are the fruits of this author's pen, we ve everything to hope for and much to unt upon in this new story. Mr. Charles iot Norton has an article called "Florence, d St. Mary of the Tower," an able, scholar- paper, full of pleasant descriptions and st criticisms. "An Impression of the Paris xposition" is also agreeable reading. Grace- lly descriptive, touching lightly upon a eat variety of topics and articles, it enables ie to get a bird s-eye view of the whole ex- osition. The poetry, though readable, is in owise remarkable or worthy of mention, ith the exception of the verses called "There ame Three Brides from Heaven," which is ry good. "The Star in the Valley," a short ory, is rather an uncommon story, with a thetic vein running through it, and is un- sually well told. The more solid reading consists of a paper on "The Nationals, their Origin and their Aims," "Presidential Elections," and "Oppressive Taxation of the Poor." These questions are discussed intelligently and well. These articles mentioned, together with others, form a very good number of the magazine.

THE London Society for Promoting Christian Knowledge has a long list of announcements for the coming season; the most noticeable among them are "The Home Library," a series of books mostly illustrative of Church history, which will be very welcome for Sunday reading; "The House of God, the Home of Man," by the Rev. G. E. Jelf; "The Inner Life, as Revealed in the Correspondence of Celebrated Christians," edited by the late Rev. T. Erskine; "Savonarola—His Life and Times," by the Rev. W. R. Clark. "The Fathers for English Readers" is a series of monographs on the chief fathers of the Church; "The Apostolic Fathers," by the Rev. H. S. Holland; "The Defenders of the Faith, or, The Christian Apologists of the Second and Third Centuries," by the Rev. F. Watson; "St. Augustine," by the Rev. W. R. Clark; "St. Jerome," by the Rev. E. L. Cutts. "The Conversion of the West" is a series of volumes showing how the conversion of the chief races of the West was brought about, and their condition before this occurred; the titles are: "The Continental Teutons," by the Rev. C. Merivale; "The Celts," "The English," and "The Norsemen," the last three by the Rev. G. F. Maclear; "The Koran, its Composition and Teaching, and the Testimony it bears to the Holy Scriptures," by Sir W. Muir; "Sinay," from the Fourth Egyptian Dynasty to the Present Day," by Major H. S. Palmer; "The Rule of God's Commandments," by the Rev. W. E. Jelf. Among the juvenile publications we notice "Ned Garth," by W. H. G. Kingston; "The Royal Banner," a tale of life before and after confirmation, by Austin Clare; "The Mate of the 'Lily,'" by Kingston; "Real Stories from Many Lands"; "Bible Stories in Words of One Syllable; and Percy Trevor's Training." The agents for this society in the United States are Pott, Young & Co., New York.

Harpers' for November opens with an account of "A Free Kindergarten," charmingly illustrated, This is followed by the fifth paper on the "Old Flemish Masters." David Teniers this time, with his portrait and several illustrations of some of his famous pictures. "The New Sequoia Forests of California" is written by a genuine lover of the wild woods, of whose flavor he imparts something to his paper. "Wild Babies" is adorned with many humorous sketches of our small uncivilized brethren, together with some account of their doings and life; and, on the whole, we are inclined to believe that, in spite of the drawbacks of civilization, French nurses and clothiers, *tame* babies have much the best of it. A long and interesting account of the "Sea Islands" follows, adorned with many illustrations. A long instalment of "Macleod of Dare" follows. The only short story worthy of mention is "Angelique's Novitiate," and that is only above the common in the fact of being cleverly told, with the thread of plot not quite so commonplace as most. "Some Recollections of Rufus Choate" is by an enthusiastic admirer of the great orator and lawyer, recalling many interesting and delightful anecdotes of his witty sayings and famous speeches. Dealing not at all with the private life of the man, it places before us in vivid colors the wonderful silver-tongued eloquence as men remember him in public life. In the polish and courtesy of his manner and the indomitable *will* that swept all judgment and prejudice before it as straws before the wind, Mr. Choate is contrasted with Webster, rather unfavorably to the latter; and it is asserted that when engaged in pleading opposite sides of the same case, Mr. Webster studiously refrained from any attempt to rival his opponent in eloquence: a greater deference, in its way, than Mr. Webster probably displayed towards any other man. The other papers which go to make up the magazine are very readable, but in nowise noticeable, while the "Easy Chair" and "Editor's Scientific Record" are particularly good.

MR. WYATT EATON'S artistic pencil has furnished another portrait as frontispiece to *Scribner's* magazine for November. It is the head of the poet Longfellow, and though a fine picture, is neither so good a likeness nor so great an inspiration as that of Bryant in the August number. A long article on the poet's early life and present surroundings follows from the pen of Richard Henry Stoddard. This number of the magazine is even more profusely illustrated than usual. All the pictures being from the pencils of clever artists, there is not one poor or inferior picture in the whole number. A long and clever article by J. A. Osborn, named "A Modern Playwright," is an account of, and written in defence of, Eugene Scribe. The writer of the article is a warm admirer of Scribe, and brings to light many excellent traits of character possessed by the executive dramatist. His generosity was great, his givings lavish, even for the class notorious for kindness of heart and open purses, namely, theatrical people. Osborn attributes his churlishness and fondness for economy in certain dealings with his fellow-men to the facts of his life. "He never knew the anguish of feeling that there was no bread to be had, no rent paid, until he coined pen and paper into drachmas." His income had always been a sufficient one, and the receipts from his plays were enormous. Scribe, during his lifetime, gave away four hundred thousand dollars. Such a man can hardly be called a churl. His kindness of heart was great. Numerous instances of injuries forgotten and good returned for evil are cited of him. Friends and foes alike shared Scribe's abundance in their need. Some idea of the versatility of the man's talents can be gathered from the fact that between the years 1820 and 1837 he had furnished the Gymnase with more than 150 plays. He was an intensly dramatic writer, and some of his plays were the most powerful ever put on the French stage. The article contains several new and interesting reminiscences of Rachel and Ristori, in connection with Scribe. Mr. Osborn concludes with a slight account of some of the reasons that embittered the last years of the great playwright. Mrs. Francis Hodgson Burnett's new serial, "Haworth's," begins in this number, and promises exceedingly well for the future. The present installment contains five illustrations. Of the short story, "The Apparition of Jo Murch," the least said the better, there being nothing but a certain off-hand cleverness in it to praise, and a great deal of vulgarity to condemn. An interesting account of Edison, the inventor of the phonograph and telephone, occupies several pages of the magazine, and a bright paper "On Parsons and Parsons" is worthy of mention.

SCIENCE.

IT is stated in the London *Times* that Dr. Boll has discovered that the phenomenon of vision is a case of veritable photography, and that subsequently Dr. Rühne has discovered the organ by which a purple pigment in the last retinal layer of the eye is regularly deposited. Without in any way discrediting these discoveries, the *Athenaeum* desires to recall attention to a passage in a paper by Sir John Herschel, printed in the Royal Society's *Transactions* in 1842, in which he stated, drawing conclusions from some remarkable photographic effects which he was then studying, that the phenomenon of vision was of photographic origin, the images of external

objects being printed by the solar rays on the retina or the choroid coat of the eye.

A CERTAIN professor in Vienna University, who is possibly interested in the prosperity of Westphalia, recently announced that one out of every five or ten American hams contained trichinae, while one out of two thousand or more of the hams of Westphalia was similarly affected. The American consul-general at Vienna, indignant at this reflection upon an American product, took a supply of hams and interviewed the professor, who was forced to admit that he had spoken from hearsay, and on investigation found the American hams sound and good. It is well for the United States to have a consul who acts so promptly in defending the hams of his native land. This hint as to the usefulness of consuls should not be lost in our own service.

SOME startling statistics bearing upon the decrease of American forests are given by a correspondent of the Springfield *Republican*. It is estimated that one iron furnace will consume the wood growing within a distance of three miles from it in every direction; or, in other words, that all the wood growing in an ordinary township is needed to support a single furnace. When all the furnaces, lime-kilns, and manufacturing establishments that are eating up wood are taken into consideration, besides all the lumber used in building and in other arts and industries, as well as for private purposes, the yearly amount consumed reaches an enormous aggregate. According to an estimate made a few years ago, the pineries of Wisconsin and Michigan were being cut off at the rate of 830,000 acres a year.

SOME London warehousemen having returned goods to the manufacturers because the colors had faded, an inquiry was made as to the cause by Dr. Wallace, of Glasgow. London store-rooms are usually lit by gas, and in many cases the goods are exposed to the products of gas combustion during the whole working day. The cause of the fading is found in the action of the sulphurous acid, many of the pieces of the cotton goods returned having absorbed that substance in notable quantity, while in some the fibre itself was actually destroyed. Dr. Wallace suggests, first of all, thorough ventilation, to remove the fumes of the gas; and, secondly, the use of the lime-white on the walls and cellings, renewed frequently enough to enable the acid vapor to find lime with which to combine.

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CALENDAR FOR OCTOBER.

. Friday. Fast.
3. Sixteenth Sunday after Trinity.
. Friday. Fast.
3. Seventeenth Sunday after Trinity.
). St. Luke the Evangelist. Friday. Fast.
). Eighteenth Sunday after Trinity.
5. Friday. Fast.
7. Nineteenth Sunday after Trinity.
8. SS. Simon and Jude.

ON CYPRIOTE SEAS.

From Alexandria to Jaffa.

BY THE REV. ALEX. MACKAY-SMITH.

ng the verge where wave and sky are meeting,
the closing day incarnadines the west;
l dark the Lybian hills fling out their greeting—
Hail, and Farewell"—o'er Mareotis' breast.
m leagues of sand, from palm-trees far uplifting,
he winds of day breathe softer, and are gone;
l rose-flushed clouds to eastward vastly drifting,
ike mystic heralds, seem to beckon on.

e twilight fades, and dimly through the gloaming
he lonely beacon throws a fitful ray;
rhead, like shapes of fear, the sea-gulls roaming,
n slower circles wing their tireless way.
ence and shade, with earth and ocean blending,
Deepen to purple glooms the vesper air;
d lo! at length the gracious night, descending,
Unfolds the Greek and Moslem, bowed in prayer.

one, alone, while all the world lies sleeping,
pace the deck, or lean far o'er the bow;
om cloud to cloud yon Orient moon is creeping,
Murmurs the phosphor wave beneath the prow.
such a night the Halcyon, floating, dreaming,
Saw Cytherea rise above the foam;
, in the breeze his locks ambrosial streaming,
The Delian Phoebus seeks his island home.

e waves that rocked the old Aegean nations,
Winds that once swept the Persian to his fall,
ores trampled by a thousand generations,
Thou boundless Sea of aether, arching all,
near through space your joyous voices calling,
I mark the happy Ages' youthful Prime;
nd, faintly far, like mountain-torrents falling,
The harsher echoes of the present time.

ar roams and fast my fleet Phoenician galley
O'er Nereid caves, by marble shrines of Crete,
y trancéd Memnon in the green Nile valley,
By wondrous temples on the Tyrian street.
hrough Tempé's oaks the summer breeze is sighing,
In vales Arcadian fauns and satyrs play;
nd, 'neath the moonlight, fair Endymion lying,
Sleeps on, till rosy Eos bring the day.

led is that glowing age of Delphic trances,
Gone the fair glory of th' Olympian plain;
arth holds some nobler truth than poets' fancies,
A grander Temple than th' Ephesian fane!
ale in the splendor of the Patmos vision,
Great Pan lies dead among the hills of Greece,
While voices more divine than strains Elysian—
Wild, sweet, prophetic—chant the reign of peace.

h! shattered now the shrines where vows were spoken—
The blue wave bathes them on some lonely shore—
he weird, fantastic spell for aye is broken,
And dreams of Eros sway my soul no more;
ut holier thoughts than old Homeric story
Or legend, sweet with thyme of Attic bee,
ome, ere Diana, robed in midnight glory,
Yearns once again to light some suppliant knee.

Aye, kneel and pray, but not to Dian bending,
Fair, fabled goddess of Sidonian days;
Not to *Astrea Redux*, bright descending,
Zoned with her stars, from out the heavenly maze;
But on the holy soil whose plain and mountain
Before thy gaze the morn shall soon reveal,
By Jordan's flow, by Sychar's ancient fountain,
In Kedron's dark and mournful garden—kneel!

O Land! whose memories span time's great, gray ocean,
The Pentecostal flame hath left thy shrine,
And in thy voice what woe, what wild emotion—
"Child, is there any sorrow like to mine?"
Thy very rocks lament; thy night-wind bringing
The sound of billows breaking on the strand,
Seems asking, "Are my exiled children singing
The songs of Zion in a stranger land?"

Alas for thee, if still thy thoughts are twining
'Round those who seek thy war-worn hills no more!
Awake! awake! a fresher light is shining;
The Hand of God hath shaken sea and shore!
Know'st thou thy charm that draws the pilgrim Stranger?
Know'st thou the Shrines that sanctify thy name?
Not David's city, but Immanuel's manger;
Not Rachel's tomb, but Jesu's cross of shame!

Ancient of lands! if e'er my feet shall linger
Amid the records of thy earlier age,
Recall not, then, the wrath whose awful finger
Wrote, "Mene, Tekel," on thy blood-stained page;
But 'mid thy loneliest relics bid me ponder
Some deeper, holier truth than ruins tell;
And lead me most where Jesus loved to wander,
By Nain's white cliff, or Jacob's peaceful well!

. . . . .

Hark! how the plunging surf-waves' distant booming
Now dies, now deepens on the soughing breeze;
Heavy with dew, and Sharon's wild perfuming,
Far seaward drifted, from the orange trees.
Some Orient spell, with lingering touch and tender,
Lies over tranquil sea and desert sand;
Dream on, sweet night, until the morning's splendor
Roll back thy folds before the promised land!

AT A HIGH PRICE.*

Translated from the German of E. Werner, with the Author's sanction,

BY MARY STUART SMITH.

CHAPTER V.

A Physician Suddenly finds Himself in Practice.

George Winterfeld sat at a writing-desk in his own apartments. He looked exhausted, wellnigh ill; the short-lived freshness which travelling had given to his appearance had long since vanished, and the pallor which even then suffused the young man's refined and thoroughly intellectual features had grown yet deeper by a shade. He did indeed apply himself too much to work, the duties of his position already making quite sufficient demands upon his time; but in spite of that, he profited by every vacant hour to devote himself with restless zeal to all the studies that could by any possibility forward him in his career. George often enough labored at the expense of his health, urged on by a nobler spur than that of ambition, for with every step he took forward the gulf was diminished which separated him from his beloved; and in spite of all due personal modesty he was far too conscious of his own powers and merit not to entertain the confident hope that that gulf would be one day overleaped. His colleagues, who for the most part limited their efforts to the regular duties of office-hours, hardly knew anything of this quiet, sustained activity on the part of the assessor, who never spoke of it; only the penetrating eye of his chief had detected what an amount of talent and capacity for work the young clerk possessed, however little opportunity he had hitherto found for exercising them abroad.

George made use of the morning hours for work by preference; to-day, too, he sat bending over a law-book, and had become so deeply absorbed in it that he was perfectly oblivious of the opening of a door in the front room. Not until a familiar voice said: "Do not trouble yourself! I can find my way alone to the assessor," did he start up. At the same instant the new-comer entered.

"Good-morning, George! Here I am."

"Max! Is it possible? How did you come to be in R——?" cried George, joyfully surprised, hurrying to meet his friend.

"Straight from home," responded he, returning the salutation with equal cordiality. "I just got to the hotel a half hour ago, and forthwith made my way to you."

"But why did you not write me a few lines first? Did you want to surprise me?"

"Not so; the journey was rather a sort of surprise to myself, for no romantic feelings of friendship led me to make it, as you perhaps flatter yourself, but the sober reality of an inheritance to property. But, first of all, how are you getting along? You look pale; of course if you sit over your books so early in the morning—— George, you are incorrigible!"

George laughingly shook off the hand of his friend, who wanted to feel his pulse, and drew him to the sofa.

"Just lay aside the part of doctor for a while. I do finely. So an affair of property leads you here. Have you fallen heir to a fortune?"

"Not exactly that," said Max; "only a very modest piece of property, the heritage of an old cousin, whose little estate lies in the environs of R——. I used to know him. He was entirely out with my father on account of his political past. Now he has died without will and without direct heirs, and, as the nearest living relation, my father received a summons from the court here to make good his claims. He cannot indeed do this in person. You know he may not set foot upon his native land without having to proceed immediately to the prison which he once left by the rather unusual means of a rope-ladder; the former sentence still hangs suspended over his head. Therefore he sent me as his proxy."

"You are properly empowered, I suppose?" suggested the assessor.

"To the fullest extent; but, notwithstanding there will be perplexities and formalities enough. My father's flight that time, and his lasting absence, involve the case to a certain degree, and my notoriously disloyal name will not incline the gentlemen of the bench to take a particularly accommodating view of our interests. Foreseeing this, I have taken a longer leave of absence, and expect to remain at R—— until this business is dispatched. I count a great deal upon your legal counsel and assistance."

"I am quite at your service. But, first of all, give up your lodgings at the hotel, and come to me. I have room enough."

"With your leave, I'll do no such thing," said Max dryly.

"Why not?"

"Because I will be the means of no un-

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pleasantness between yourself and your superiors. Or, can you assure me that your visit to us passed by wholly without remark and censure?"

George cast his eyes on the ground.

"I have, to be sure, had to take some sharp words from my chief, but prudence and regard for my position have their limits. My friendships I do not intend to sacrifice to them."

"You need not either," declared the young surgeon; "but you need not challenge to the combat. You know I have no opinion of useless sacrifices, and your invitation is of that class. Make no objection, George! At the hotel I stay. You will compromise yourself quite enough in the eyes of all loyal spirits if you do not disown me as a friend."

This refusal was pronounced in so decided a tone, that George perceived how useless would be any further attempt to persuade, and yielded the point.

"Well, at least allow me to congratulate you upon your accession to the property," he began again. "If it is not very considerable, yet it is important to you."

"Certainly, and mainly on my father's account. Now he can give himself up unreservedly to his darling science, without the question of a livelihood coming continually to the front. I too shall gain thereby a long wished for independence. I would long since have resigned my place at the hospital had it not been necessary for securing a regular income for our maintenance; now it can be dispensed with. I shall now establish myself in practice and get married."

"*You* want to get married?" asked George in astonishment.

"Of course I do. Every man must have his wife—comfort requires it."

"But whom will you marry?"

"That I don't know yet. As soon as I get a house of my own I shall look around, and bring home the bride."

"One of the daughters of Switzerland perhaps?"

"Certainly! I esteem very highly the solid, practical nature of that people, if a little gall does enter sometimes into their composition. Tenderness I cannot require of my wife; married people must adapt themselves to one another."

"You go very radically to work," said George mockingly. "You have made out for yourself a regular programme; with all the qualities your future wife must possess! So, paragraph first——"

"Fortune!" said Max laconically. "Yes, there again you take fire with your idealistic sentimentality. Fortune is indispensable. Secondly, a practical knowledge of housekeeping; that is just as important, if one would lead a comfortable life. Thirdly, blooming health; a physician who knocks around among all sorts of sick people will not care to play the doctor in his own house. Fourthly——"

"For heaven's sake stop!" interrupted his friend. "I verily believe you need a dozen paragraphs for your connubial happiness—love not being named in one."

"Love comes after marriage," confidently asserted the young physician; "at least with reasonable people. The best marriages are those which are formed upon the basis of a close computation as to characters and circumstances. Just as soon as the programme is filled out, I'll make my offer and wed. Enough said!"

George smiled a little painfully as he laid his hand on his friend's shoulder.

"My dear Max, I know very well for whom your preachment is designed; but, alas! it is to no purpose. You, however, will not be convinced of this until a certain passion draws a line through all your paragraphs and your 'enough said.'"

"I am no enthusiast," protested Max; "enthusiasm I leave to certain other people. Really though, how are you progressing in your affairs? Shall I resume here, too, my part of confidant and sentinel—as occasion may require? I am at your command."

George sighed.

"No, Max, there is no talk of that. I hardly ever see Gabrielle, and have only spoken to her one single time, in her mother's presence. The governor has drawn a regular wall of lofty exclusiveness around himself and his whole house; it is impossible to break through it."

"Poor fellow!" said Max compassionately. "Now I can understand your elegiac appearance. You see that comes of taking such things too hardly. I am protected from this by my programme and my paragraphs, which you ridicule quite superfluously."

George drew out his watch and made a gesture of surprise.

"Excuse me, I must be off now to the chancery; our office-hour soon begins. But from three o'clock on I am free, and shall then look you up immediately. Shall I conduct you to your hotel?"

The young doctor preferred accompanying his friend to the government building, and the two set out upon their way. They walked through the streets in lively conversation, and at the foot of the mountain overtook Counsellor Moser. It is true this gentleman's own residence was in the government building itself, but he was in the habit every morning of taking a walk before the beginning of office-hours, from which he was just now on his return. He stepped along as usual, slowly, stiffly, and solemnly, his chin buried in the white cravat, and returned with much dignity the salutation of his young subordinate.

"You have a fatigued look, assessor," said he in a kindly disposed tone. "Even his excellency has remarked it, and spoken to me on the subject. His excellency thought you were working too hard, and would undermine your health. It *is* possible to do too much of a good thing; you should spare yourself."

"The very thing I often preach to my friend," interposed Max, "but without any success. Early this very morning I had to hunt him up from his writing-desk again. He throws all my medical advice to the winds."

"You are a doctor, are you?" asked the counsellor, evidently expecting an introduction to the young man, who was a perfect stranger to him.

"My friend, Dr. Brunnow," said George. "Counsellor Moser."

The counsellor suddenly emerged from his white cravat.

"Brunnow? Brunnow?" repeated he.

"Is the name known to you?" asked Max quietly.

All kind feeling had vanished from the old man's face; a sort of horror was stamped on it instead, when in sharp tone he retorted:

"The name was well enough known in former days; first in the time of the rebellion, then before the courts, and later in the fortress, at the flight of a prisoner. I hope you are in no way connected with the Dr. Brunnow whom I mean."

"Only in the nearest possible manner," said the young physician, with a very polite bow. "Dr. Brunnow is my father."

The counsellor as quickly as possible drew back a few steps, as though to secure himself against any contact whatever. Then he turned his back upon the young man and concentrated upon George all the vials of his anger and horror.

"Assessor Winterfeld," he began in annihilating tones, "there are clerks—even well-disposed, clever clerks—who nevertheless do not or will not know what loyalty is—the first and most sacred duty of the servants of the State. Do you know such clerks?"

George fell into some embarrassment.

"I do not know——"

"Well, I know them," said the counsellor, with an ill-boding solemnity, "and I pity them, for they are mostly only victims of ill-advisers and bad example."

The young clerk frowned; he was, indeed, accustomed to the like pathetic sermons from his superior, but now in his friend's presence he felt pained by the same, and answered excitedly:

"Be assured of one thing, counsellor, that I know what my duties are; but outside of them——"

"Yes, I know young gentlemen are all improvers of the world, and think it shows character to be in the opposition," interrupted Moser, who liked exceedingly to bring out his chief's words, which were oracles with him, whether suitable or unsuitable to the occasion; "but it is dangerous, for opposition leads finally to revolution, and revolution," the counsellor shuddered, "is something dreadful!"

"Something very dreadful, counsellor!' said Max with emphasis.

"Do you find it so?" asked Moser, somewhat discomposed by this unexpected re-enforcement.

"Most decidedly; and I find it very meritorious in you, moreover, to appeal so to my friend's conscience. I have told him so often enough; he is not loyal enough by a great deal."

The counsellor stood quite benumbed by these words, spoken with unshaken gravity. He was in the act of answering, but suddenly buried his chin in his cravat and assumed a humble attitude.

"His excellency!" he said in an undertone, reverentially drawing off his hat.

It was in truth the governor, who came from the castle and was going into the town on foot. He responded to the bows of the gentlemen in his cool, measured way, casting a passing glance upon young Brunnow, and then turning to Moser.

"Well met, dear counsellor! I had a communication to make to you. Come with me for a few minutes."

The counsellor joined his chief, and the two struck into the road leading into the town, while the two young men continued their way to the castle.

"That is your despot, is it?" asked Max, when they were beyond earshot. "The much-scorned and much-dreaded Raven! What an imposing presence he has — so much must be granted. A figure and bearing which would not ill become a prince; and then, besides, with what a look of authority

he scanned me. It is plain to see that man knows how to rule."

"And to oppress," added George with bitterness. "We have just recently had a new proof of this. The whole town is in a ferment on account of the unheard-of police-regulations, which he has imposed upon them. He wants to crush by force the opposition which begins to assert itself with ever-growing power and louder threats. It is an open insult which he offers to the citizens collectively."

"And do the good citizens of R—— quietly submit?"

George threw a cautious glance around. The road was perfectly empty, and their conversation secure against eavesdropping; nevertheless the young man lowered his voice.

"What are they to do then? Rebel against the governor appointed by the administration? That would entail the most serious consequences; and yet probably all depends upon revealing the truth to this administration, and discovering before the whole land all the arbitrariness and violent acts with which their representative misuses his delegated power. Should this be done, then they *must* let him fall."

"Or, instead, rid themselves of their unseasonable monitor. It would not be the first time that such a thing has happened, and this Raven does not look like one it would be easy to overthrow; at least he would drag down with him all his foes."

"And yet it must be done sooner or later," said George determinedly. "A man of courage will at last be found!"

The young physician paused and fixed a searching glance upon his friend.

"Surely it will not be yourself? Do not be a fool, George, and throw yourself into the breach for the sake of all the rest! It may cost you your position and support; and besides that, have you forgotten that the baron is guardian to your worshipped Gabrielle? If you provoke him he has means enough in his hands for forever destroying the happiness of your life."

"He will do that at any rate," said George moodily. "He will certainly try to marry off his ward soon, and aim to make a brilliant alliance; and so soon as he learns that it is I who stand in his way, I have everything to dread from him."

"And it is no light thing to battle with him," added Max. "I understand how it is that you hate him in a double sense."

"Hate? I admire much in him; and the city and province have a great deal to thank him for. His mighty energy discovers everywhere new resources, awakens new powers, and makes them serviceable; but he has also, with an iron hand, held down and crushed any stirrings of freedom. The period of reaction has him to thank for its worst triumphs."

"It is drawing to its end now," remarked Max.

"Yes, God be thanked, it is drawing to an end. The old system is already shaking in all its joints, and its servants trying to set them in order, to save what is still to be saved. Raven alone holds to the past with immovable consistency. Not the smallest compromise or least concession can be wrung from him, and no heed is given to the warning voices which, for all that, penetrate even to him. Is it blindness or firmness of character? I do not comprehend it."

"Firmness of character—in a renegade?"

George looked thoughtfully on the ground; suddenly he said:

"Max, there are moments when I would rather doubt your father's words than suspect my chief of anything dishonorable. A crime of ambition, of passion, he might commit, but mean, low treason to his friends—every trait in the man's character contradicts it."

"And yet he has committed it. Do you believe my father would have condemned his former idol in such unmeasured terms without adequate proofs? But what need of them? The life of this Arno Raven is proof enough. He was once the ardent advocate of freedom; what is he now?"

"You are right, and yet—— Let us break off. We are at the castle."

They had indeed arrived at the government building and had to part here. An appointment for the afternoon was speedily made; then George repaired to the chancery, and Max, being in no hurry to return to town, concluded, first, to take a passing view of the castle, which, for all strangers, formed one of the attractions of R——. The young physician troubled himself precious little, it is true, about its style of building and romantic associations; but the castle interested him on account of its present owner. He wandered then through its arcades and galleries, as far as they were accessible, and at last wanted to return, but lost his way, and instead of reaching the gate of exit found himself in one of the side wings. He remarked his error for the first time as he stepped into a corridor, which was obviously the approach to a dwelling, and was just in the act of turning around, when the door of that dwelling opened and an elderly woman looked out.

"There you are, doctor," said she exultantly. "Just come in, if you please. My young lady is waiting for you."

"For me?" asked Max, astonished at this familiar address.

"To be sure. You are the doctor, are you not?"

"I am that, by all means."

"Well then, just come in. I'll let the young lady know you are here." So saying the woman vanished, who looked like a housekeeper or stewardess, while Max remained in the entrance-hall, into which she had ushered him.

"This is what I call luck," said he in an undertone. "Practice falling quite unexpectedly into my hands the very first time I walk out here in R——. Let's see how the affair will explain itself."

It explained itself right speedily. In a few minutes the woman came back and led him into a cozy, comfortably-furnished sitting-room, where, upon his entrance, a young lady rose from her place at the window, and came forward to meet him.

She was a very young girl, perhaps sixteen or seventeen years old, grown up tall and slender, but of very sickly appearance. Her not exactly pretty, but sweet and gentle face was of a pale, transparent complexion. Around the eyes were drawn bluish circles, while cheeks and lips showed hardly a trace of red. Her raiment was almost excessive in its simplicity and had a thoroughly conventual cut. Her black dress, without the least trimming, was high in the neck and close at the wrists. A black lace handkerchief hid the head perfectly, so that only a small strip of smoothly parted dark hair was visible beneath

The young lady's manner was very shy and embarrassed as she stood before the physician, with downcast eyes, and not uttering a word.

"You desire medical advice, do you not, miss?" asked Max finally, after he had waited in vain for her to speak first. "I am at your service."

On hearing the sound of his voice the young girl raised her eyes—a pair of dark, expressive eyes—but lowered them again and drew back a step in evident distress. Her older companion seemed to have had her thoughts excited too upon a narrower observation of the doctor's youthful appearance, for she tarried close beside her protégé, who now answered in a low, soft, ringing voice:

"My father desires me to consult a physician. It is by no means necessary; I do not feel at all sick."

"Indeed you are, though, really sick," put in the old woman, who seemed to belong to the class of friends rather than servants. "And for once the counsellor insists upon it."

"Counsellor Moser?" asked Max, upon whom light suddenly streamed as to whose was the house into which accident had led him.

"Yes; did you not speak with him?"

"Ten minutes ago, before I came here," affirmed the young physician, with difficulty repressing a laugh. He pictured to himself the horrified retreat of the loyal counsellor when his father's name was called. Under other circumstances he would have declared the mistake at once, but now he thought only of the vexation of the old gentleman, who had treated him with such discourtesy, when he should discover this scion of democracy in his own dwelling. Brunnow determined to maintain his place at all hazards.

"You do not look well though, young lady," resumed he, while he took her hand and attentively examined the pulse. "Will you allow me to ask you a few questions?"

The examination began. As soon as Max had a patient before him, all was merged in the physician, whose every interest was concentrated upon the case in hand; now, too, all mischievous propensities retired into the background. He put his questions briefly, concisely, and clearly, without circumlocution or turning aside from the case in point, and this seemed gradually to infuse confidence into his young patient. She became more easy in her bearing, fuller in her answers, and no longer, at each word spoken, looked anxiously around at her protector. Finally the examination was at an end, and Max seemed to be satisfied with it.

"I do not believe there is any ground for serious apprehension," said he. "Your complaint seems to be of a nervous character, perhaps occasioned by over-excitement of mind and aggravated by want of air and exercise."

"Yes, indeed," chimed in the housekeeper, who was apparently used to putting in her oar upon all occasions. "Miss Agnes takes no exercise at all, and never goes into the open air except when she takes her daily walk to early mass. I have always said that this praying, fasting, and mortification——"

"But, Christine!" interrupted the young lady deprecatingly.

"Well, what? we must confess to the doctor," replied Christine. "The young lady really carries her piety too far, doctor, and spends the whole day on her knees."

"That is highly disadvantageous; she must

give it up," said the young physician dictatorially.

Miss Agnes looked up with an expression of horror, as though she could not trust her own ears.

"Doctor——"

"The daily walk to early mass must be omitted also," continued Max, with equal positiveness, without heeding her objection. "You have every reason to guard against taking cold, and these autumnal mornings are already chilly. But fasting I forbid decidedly once and for all; it is nothing else than poison in your condition."

"But, doctor!" said the young lady for the second time; but neither did this protest find any hearing. Max would not allow himself to be at all put out of his way.

"On the contrary, I prescribe for you daily a longer walk, to be taken, however, at noon; as much air and exercise as possible; and diversion as well. The winter amusements will soon begin again. However, you should not dance too much."

Now Agnes drew back at least three steps with a rapidity equal to that shown a little while ago by her father.

"Dance?" repeated she, wholly beside herself; "dance?"

"Yes, why not? All young ladies dance. You would not make a solitary exception?"

"I have never danced," answered she quickly and with as much decision as her soft voice allowed of. "I have always held myself aloof from worldly amusements. They are sinful, and I abominate them!"

"Why, you should try them first," suggested the young physician good-naturedly. "However, prescriptions of that kind exceed my medical privileges. I shall for the present prescribe some medicine for you, and in a few days call again; then we shall see more about it. Have you pen and paper at hand?"

Christine brought both, and he sat down to write. Agnes had taken refuge at the window, and folded her hands, with a plain expression of horror upon her features. When the prescription was ready Max stepped up to her, and without ceremony loosened her folded hands in order once more to feel her pulse.

"That will do. And now let me beg that my orders be punctually obeyed; then I hope you will soon be better. Farewell, miss!"

He took his leave; Christine closed the door behind him, and then came back.

"He knows what he is about," said she. "He orders and commands as if he alone were lord and master here. What do you think of the doctor, miss?"

"I think him very godless!" declared Miss Agnes with emphasis.

"Yes, all doctors are not pious," Christine gave as her opinion.

"And yet so very young," continued Agnes, in the tone of one making the heaviest sort of accusation.

"I too would have expected him to be older. But he seems to be clever, and he is punctual too. His visit was appointed for nine o'clock, and at the stroke of nine he stood in the corridor. I cannot imagine where the counsellor can be staying; he must have been detained somewhere, for he wanted to be present."

"The doctor did speak to my father. Do you think, Christine, that I am to take the medicine?"

"Why, certainly! That was the very reason we had a doctor called. I like him, in spite of his irritable manner. Take care, miss, he is to make you well again."

It remained undecided whether or not Agnes was of the same opinion. She had taken the prescription into her hand and looked down at it; at last she laid it aside and said gravely:

"If he only were not so godless!"

Max was just descending the stairs as he met an old gentleman coming up. He wore gold spectacles, had a gold-headed cane and an extremely consequential expression of countenance. The young physician paused and looked after him.

I'll wager that is my honored colleague, who is paying his appointed visit. Now, he will be puzzled to death to know who has so unceremoniously supplanted him in practice. And just to think of the rage of that solemn, thoroughly loyal counsellor, when he hears the story and reads my name upon the prescription! I would like to introduce myself to him in my new capacity as his family physician."

The mischievous wish was about to meet its fulfilment. At the foot of the castle mountain Max met the counsellor, who, having dutifully accompanied "his excellency," was now on his way back. His glance had hardly fallen upon the young scion of democracy before he prepared to turn aside and avoid any encounter with disloyalty, but the young physician stepped up to him with the greatest politeness.

"I am very glad to see you once more counsellor," he began. "I have just come from the young lady, your daughter."

This time the counsellor's face fairly shot up out of the white neck-tie.

"From *my daughter?*" repeated he.

"Yes, from Miss Moser. I can give you the consolation of learning that the young lady's condition is not dangerous, although the patient requires great care and attention. She is certainly very nervous, meanwhile——"

"Sir, how did you get to see my daughter?" cried the counsellor.

"Meanwhile it will yield to proper treatment," continued Max, without allowing himself to be the least disturbed in the tenor of his discourse. "I have, by way of preliminary, prescribed some medicine, from which I promise myself the best results, and shall come again in a few days to inquire after the young lady."

"But I have not had you summoned," protested the counsellor, whose head began fairly to swim from confusion, so utterly unable was he to reconcile the incongruity of what he heard with what he knew.

"Excuse me, I was summoned," said Max. "Only ask Mrs. Christine. As I said before, I hope a great deal from the medicine, and will call again day after to-morrow. No thanks, pray, counsellor. It gives me the greatest pleasure. Will you present my compliments to the young lady? *Au revoir.*"

Counsellor Moser stood for a few seconds motionless as a statue, then rushed at full speed towards his dwelling, in order to seek there for a solution of the riddle, while the young doctor laughingly took the path leading to the city.

(*To be continued.*)

The Scriptures give four names to Christians, taken from the four cardinal graces so essential to man's salvation: Believers, for their faith; saints, for their holiness; brethren, for their love; disciples, for their knowledge.

FOR A CHURCH CONGRESS.

BY THE REV. E. B. RUSSELL.

Light of light! Thy wisdom send
Where Thy servants humbly bend;
Fill their minds with power to see
Faith and intellect set free—
One from doubt's dark bondage here,
One from superstitious fear.

Light of light! Thy fulness shed
When they speak for Thee, their Head;
May the thoughts Thou dost inspire
Breathe in words the soul's desire;
Wisdom, counsel, strength reveal;
Help, that human souls may feel.

Light of light! where Thou dost shine,
Every place becomes a shrine:
Let Thy presence cheer the heart;
Radiance to the mind impart;
That both words and deeds proclaim
Glory to the Master's name.

CRUELTY TO ANIMALS.

BY B. M. L. H.

Mr. Bergh's efforts at prevention of cruelty to animals has brought the subject much before people's minds of late years. Since he has been clothed with power to work against it, much good has been done, and many poor animals saved from suffering. Though he may be a trifle fanatical, and in his excess of zeal bring some ridicule upon himself, the service he is engaged in is a noble one, with which every one heartily sympathizes. There is a class of persons, however, with whom he probably never interferes, but who decidedly need a word of reminder from some one. The cases we have in mind are not those, strictly speaking, of cruelty to animals, yet they are certainly cases of ill-treatment. We mean the treatment so often received by the pet cats and dogs of a family by the children of the household. Many a time have we been stirred with indignation at sight of a child "playing," as he called it, with his dog; and many a time interfered on the poor creature's behalf. The patience of the animals, especially the dogs, is wonderful and beautiful. How easily they might remedy their own wrongs and settle the question of their little master's treatment of them! We have sometimes thought we should be very glad if the dog would turn and thoroughly frighten his tormentor; though we are sorry to say we are afraid the only consequence would be to draw down condign punishment upon the dog from some grown person who ought to know better—some tender mother of the injured darling.

The children often act from thoughtlessness; but the amazing thing is the indifference of the parents to the rights of the animals. For they have rights, and we, consequently, duties toward them. Some children are kind to brutes out of a native love for them; but in many others the sensibility which prompts to proper treatment must be instilled and fostered by a careful parent. We have seen a lady sit calmly by and see her little girl pull a tiny kitten about by its slender little legs by the half-hour, or drag it around by a string as though it were the wooden horse she was used to in babyhood. Or it was a little dog, who was willing to stand a good deal, whose good nature was abused, and he made to submit for an indefinite time to being hauled over the floor like an inanimate thing without will or desire of its own. Sometimes, with a

ft nt hope of insinuating something into the r nd of the unobservant mother, we have o enly remonstrated with the child. "Wont y u let your doggie go now? You have p illed him about for a great while, and he n ust be very tired of it. I know he doesn't t ink it is fun, though he is so good natured a out it." And the child would stare at me f r reply; and if she left off plaguing the c eature for one moment, resumed it the next. nd the mother sat stolidly by, unnoticing, or erhaps, out of a little irritation at the inter- iption, hastily commanded the dog to be "let one," but with no reason given, nor the ightest effect produced on the child's mind ith regard to the matter. It is the parents ho are to blame; they allow children to ok upon and treat the dogs and cats, or hatever other unfortunate animals they own, s *playthings*, not *playmates*. A child cannot ave a better playmate than a good dog. But s we said the other day to a stout boy of even or eight, whom we had seen being drawn pon a sled by a little dog for two good hours t a stretch: "You don't deserve to have a og, if you can't treat him more kindly than hat! You are a heavy boy, and he is a small dog; and you have been kicking and striking him to make him draw you up and lown the street. Do you suppose you would ike it if somebody were to make you drag im about for an hour when you didn't want to?" The boy answered nothing, and continued to drive the dog.

Of course, as we have before said, the children are mostly thoughtless rather than wantonly cruel; but their innocent intention is not of much consequence to the dog. We have often wished that the poor beast *could* understand that no unkindness was meant, for then his feelings, if not his legs, might be saved. To a lover of animals it is very trying to see them treated without consideration by people who do not appreciate what good creatures they for the most part are, and how sensible to kindness or the reverse of it. It is the children who are allowed to treat them as mere senseless playthings who grow up into the men whom Mr. Bergh has to deal with.

SUNSET MUSINGS IN THE MOUNTAINS.

BY E. L. TRUDEAU, M. D.

I was returning home at sunset on a fine October evening, when a sharp turn in the road I was following brought me face to face with a spectacle so striking, so grand and beautiful, that I unintentionally paused and unconsciously gave myself up to the reverie which the sight before me suggested. The hill on which I stood rose abruptly from the banks of the Saranac river; to my right the giants of the Adirondacks, purple in the light of the setting sun, stood out in clearest line against the evening sky; at my feet lay the valley of the Saranac, on which the shadows of night were fast settling; while immediately in front and to my left rose the Whiteface range, its mighty flanks shaded by the unbroken forest which covers them, while its rocky peak, upon whose crest the storms of ages have scarcely left their impress, was already casting its grim shadow on the valley below. Colossal and enduring monuments of nature! stupendous, immovable, unchangeable masses of matter, defying time in the magnificence of their strength! Giants who for centuries have gazed unchanged from their lofty heights upon the perishable lives of men, and who will continue to hold their grim watch for ages to come over generations yet unborn! How magnificent and how pitiless is your beauty! How puny and insignificant am I, a mere speck in the midst of nature's gigantic work! Bearing within me the seeds of mortal disease, which must shorten the already brief span of existence allotted, how uncertain, how frail, does my life seem! Less, far less, even than the fleeting shadow of a passing cloud on the side of yonder mountain! I must perish like the myriads gone before; less enduring than a single grain of the sand at my feet, I must go, leaving no trace behind! And yet, the question solemnly arises, Am I but a pinch of the same dust which forms the ponderous mass before me? and is that all? Suddenly I am carried back in thought some 1,800 years to an obscure city of Judea, where a tiny infant is found, "wrapped in swaddling clothes and lying in a manger"; and then to the sacrifice of Calvary, where, friendless, alone, and in agony, the Son of God hangs dying upon the cross! And was this all in vain? Hath He not said, "I am come into the world that ye might have life, and that ye might have it more abundantly"; "I am the Resurrection and the *Life*"; "Whosoever believeth in Me shall NEVER *die*"; "If a man keep My saying, he shall never see *death*"; "Because I live, ye shall live also"; "I give unto them eternal life"; "Heaven and earth shall pass away, but My words shall not pass away"?

The life eternal! As the blessed truth rushes in upon my soul, turning darkness into light, the mountains themselves seem to lose their forboding outlines and to melt away in the fast fading light. What are they, when compared to the endless shores of eternity? Long after they have gone I shall live, for "I know that my Redeemer liveth." And in my heart thanking God, "who giveth us the victory through Christ our Lord," I continued my homeward journey through the fast gathering gloom.

MUTATION.

BY WILLIAM HIGGS.

Storm after storm, and sunshine after sunshine,
Lost in the line of varying days must range;
On earth the appointed hour its course maintaineth,
And ever 'midst its circling comes a change.

Heart after heart, and lifetime after lifetime,
Deep in the dust their days of being cease;
In heaven the all-constant Christ His courts upbuildeth,
And ever in eternity is peace.

CHILDREN'S DEPARTMENT.

"SEVEN."

BY E. V. C.

"Yes, ma'am, it is a funny name; but everybody calls me by it now, and I like it, and 'most forget sometimes that my right name is Katy. I suppose you know why they call me Seven? No? It was my number when I was a cash-girl at Welston's; and when I first came to the hospital I was lightheaded, and I kept calling out, 'Here, Seven! Seven!' 'Hurry up, Seven!' 'Seven, the lady is waiting!' The nurse could always make me understand when she called me 'Seven,' and when she called me 'Katy' I didn't take any notice. I heard the doctors say something about a strong impression upon the brain. Perhaps a lady like you can understand what that means. Oh, I was not at all too young to go as a cash. I am nine, though I look so small; and I'm old for my age, father used to say. I had to take care of the family after mother died. I had to red up the house and get father's breakfast. Father made the fire in the morning and lifted the heavy things for me. He used to say that I was a bonny little housekeeper.

"Yes, ma'am, he was a Scotchman; and I did have enough to do without going out to work; but when father took sick there was no one to earn any money, for Johnny was too little, and afraid to sell papers. He always was weakly, and mother told me I must take care of him. So when we were so badly off, Miss Wallace, who lives in our house, and is a saleswoman at Welston's, tried to get me on when they wanted cash-girls at the busy time; and they took me because she begged them, and said I was honest and smart, though I was so little; and I tried hard and did real well every one said. Yes, I did get awfully tired, and I could not keep things clean at home as I used to. Father said no matter, he did not care. I did though; and Sundays I wouldn't go to Sunday-school. I used to think that the Lord must know how tired I was, and how hard I tried. I mostly slept all Sunday, I was so beat out. The landlord was real good and never said a word about the rent, because father was always prompt when he was well, and was a good tenant.

"Mr. Grey, the minister at the chapel, was kind, and gave us some coal and things; or I do not know how we should have got along. But father did not get any better, and I would be worrying about him while I was away; for fear Johnny couldn't make him comfortable. I used to get up real early, and do what I could for him before I went to work; but I had to be at the store at eight o'clock sharp, and it was quite a walk from our house. Yes, the neighbors were good. Mrs. O'Callahan, who lived downstairs, used to step up once or twice in the day to see father, and often brought him a cup of her own tea; and she was real busy with her own work, too.

"Well! It was just before Christmas, ma'am; for I remember I was thinking that there was only one more day, and then I would have a whole day to rest. I was so tired that sometimes I did not know what I was about, and I was to stay until nine o'clock, too, that night.

"It was about six. The store wasn't crowded, and Miss Wallace called 'Seven!' I went and took her parcel. I suppose I must have been slow, for I felt dizzy. Miss Wallace called 'Hurry up, Seven! The lady is waiting!' When I came back to them the lady said: 'Seven looks as if she had hurried a good deal to-day.' She smiled and looked real pleasant, and I almost cried. I'm sure I don't know why, but she was the only lady who had said anything pleasant to me. Mostly they said, 'Now, do be quick, please!' Or, 'How slow those children are! They always have to stop and play so much.' I'm sure I never stopped to play.

"Well, somebody called me again from the other side of the store; and, as I was going, suddenly everything seemed to be going round and round, and I tumbled down. Mr. Welston himself picked me up, they said, and carried me to the back of the store, and

gave me something out of a bottle, and told Miss Wallace she might take me home; and then he gave us ten cents to ride in the cars. Wasn't he kind?

"The fresh air made me feel better, and father was so glad to see me. Mr. Grey had been to see us, and had sent a whole lot of things—a turkey and vegetables, and a little paper of coffee. Father said he was just longing for a drop of coffee; Johnny had gone for some milk; so, as soon as I had taken off my good dress and put on my old calico sack and skirt, I made the coffee. I did not tell father anything about my tumbling down at the store; and maybe it was being over the hot stove turned me sick again; but just as I was going to take the coffee-pot off the fire everything went round and round again, and I fell over on the stove. The front of it was open, and my old frock blazed right up. Johnny caught up the coffee-pot and poured the boiling coffee right over my back. He only thought of putting out the fire, and never remembered that the coffee would scald me. He is only a little boy, ma'am, a year younger than I am. I screamed, and he screamed, and father jumped right out of bed and ran and wrapped me up in the blanket. I wonder how he could have done it, when he was so sick. Mrs. O'Callahan came running in, and as soon as she saw what was the matter she made one of her boys go for the doctor, and father sent Johnny for Mr. Grey. He knew he was to be at the chapel that evening, fixing the Christmas greens.

"When the doctor came, he said: 'This child must go to the hospital. It is the only chance for her.' Mr. Grey said: 'I'll send for a carriage and take her to St. Elizabeth's Hospital. The sisters will take good care of her.' Johnny says he couldn't help thinking how grand it was for me to ride in a carriage. I didn't know anything about it. That was a pity, wasn't it? for I never had a carriage ride before.

"Yes, indeed, I would like to take a drive with you some day when I am well enough. Bessie, that little girl sitting in the rocking-chair, has been to the Park, and she says it is lovely. There are big bushes all covered with flowers, and tall trees and grass, and sheep like those in the picture-book. I'd like to see all those beautiful things. Yes, it must be all snowy there now; but, maybe, by the time the flowers come again I shall be able to go.

"No, ma'am, my father didn't get well. Didn't you know? He was so sick that night, after I was burned, that the next day Mr. Grey brought him to this very hospital. He was in the men's ward. I was so sick I didn't know anything about it. Johnny saw him. He stayed with Mrs. O'Callahan, and she brought him to see father. Sister Helena promised father that Johnny should go down to Hopeland, a place in the country where Sister Constance has a home for children, and that he should live there and be taught until he is old enough to earn his own living. I am to go there too when I get well. Miss Leslie says she will pay the money for me, and Johnny and I will be together again. Wont that be nice? Because, you know, I promised mother to look after him and teach him to be good.

"He wrote me a letter at Christmas time and sent me a candy dog. At least Sister Constance wrote the letter and he told her what to say.

"There is the dog on the table. It is rather funny looking. I never saw a dog with a blue tail and a pink ear, I'm sure; did you? But I like it because Johnny sent it. Father told Johnny to be a good boy and be sure to come and meet him in the happy land. He didn't send me any message, because I was so sick they thought I was going to die right away.

"Yes, ma'am, I do feel tired sometimes of lying all the time on my chest; but you know the burns are mostly on my back, and I cannot lie any other way. I have been here over a year. It is pretty slow work, as you say, ma'am; but I'm getting well fast now, the doctor says. He tells me to drink as much milk as I can. At first, I couldn't bear to touch it, but now it tastes real good. My arms and fingers are getting quite fat. See! You don't think they are very fat now? You ought to have seen them last winter. Sister Helena says she used to be afraid to take hold of them, they were so little and thin; they seemed as if they would snap right off. That frame keeps the clothes from touching me. It does look queer, I suppose. One doctor who came to see me used to call me, I forget what it was, but it was the name of some one who lived in a tub. I call mine a cubby-house. I think that sounds comfortabler than a tub.

"Oh, no, ma'am! you haven't tired me at all. I am very much obliged to you for the pictures and the flowers, and I hope you will come again soon and see me."

SOME FOUR-FOOTED FRIENDS.

No. 3.—Mice.

"Tell me a story, please," said Lily.

Outside the window-panes the rain dashed and the wind blew, not with a pleasant little murmur that only stirred the leaves as it whispered among them and then floated on to tell secrets in other trees, but a wind that scolded and screamed, twisted and tossed the trees about, and sent the poor leaves whirling and racing through the air and past the window like small brown birds in a great hurry.

Inside the window the fire snapped and crackled in a cheerful way, the fire-light danced on the pictures and lighted up the dark corners of the room, and the air was sweet with the perfume of flowers.

A little girl was seated on the broad window-sill, with her back to the rain and her face towards the cheerful fire-light, with a large blue stocking drawn over one hand and arm, and a great darning-needle in the other hand. Busily enough she had been working; up and down, in and out, through the blue threads spread over the great hole in the unfortunate blue stocking's heel her needle went, while her lips twisted and turned up, down, and sideways, and her red tongue came out to help sometimes, as she carefully followed every motion of the busy needle.

So very quiet had she been, and for so long, that the lady toasting her feet at the fire gave a little jump and looked around as Lily drew a long sigh and, taking her hand out of the stocking, wiggled her fingers to rest them, and said:

"Please tell me a story, mamma?"

Just as the little girl spoke there came, in the wall beside her, the sound of a squeak and a scrabble, then another squeak and a scampering as of a great many little feet together, that startled Lily so much she almost fell off from the window, and the blue stocking, and the mending-ball and scissors did, hiding themselves in corners and in dark places under chairs, after the manner of all such things whenever they get a chance.

"Those dreadful mice!" said Lily, emerging, very red in the face, from under the sofa, where she had been hunting for the ball of worsted. "They frighten me almost to death every single time I hear them, and I don't see what's the use of having such things in the world anyhow. Mice, and mosquitoes, and lions, and snakes," went on the little girl, becoming general in her statements as she bumped her head against the piano, fishing the scissors out of the coal-scuttle.

"Mice and mosquitoes," laughed her mother; "those are two funny creatures to put together. I quite agree with you in the matter of mosquitoes; but mice—dear, little, gentle, harmless mice!—that's a very different matter indeed."

"Gentle and harmless, mamma! Aunt Sally *always* screams and jumps up on a chair when she sees a mouse, and I heard her tell Miss Mamy Shaw the other day that she thought she should faint away whenever she saw one."

"Because Aunt Sally is a goosey about such things, if she is seventeen years old, is no reason at all why my little girl should be about such a peaceable little animal. You asked me to tell you a story; suppose I tell you something about mice, and how a little girl, who lived in this very same old house, years ago, learned to like them."

So Lily made herself comfortable on the window-sill, and drew the long blue stocking over her hand again, while her mother looked thoughtfully into the fire a few moments, and then began:

"There used to be, a good many years ago, a little girl, quite a good deal smaller than you are, Lily, who lived in this old house. It was old even then, and the mice scampered up and down between the papered canvas and the plastered walls of the house much as they do nowadays. This little girl was quite as much afraid of them as you are, dear, and would crawl down under the bed-clothes, and lie shivering and shaking all to herself, when she heard them after she had gone to bed and the candle had been taken away at night, or would rush up and down stairs again in a great hurry when she was sent on an errand in the twilight, and would slam the sitting-room door behind her till all the glass drops of the candelabras danced together, and all because she had once in the hall caught a glimpse and a whisk of a little brown tail as a mouse hurried into his hole.

"Nothing gave her quite so much pleasure as to watch Ann the cook carry a poor little mouse that had been caught in the trap to the gray cat, and nothing, I'm sure, would in those days have made her so happy as to hear that every mouse in the world was dead, and that there *never* were going to be any more. And all because she saw that other people were afraid of these little brown creatures. For unless some one sets them the bad example, little children are rarely afraid of anything at all.

"One night this little girl had a dream—such a queer one! She dreamed that, in her best dress and bonnet, she had been to see a great execution of mice; that an enormous trap, as large as a small house, had been built, baited with all sorts of delicious things that mice love, and that into this trap thousands of mice had pushed their poor foolish heads. Then a

mpet was sounded, and every one was in-
ed to go and see for themselves how many
these dreadful creatures had met a timely
e. The little girl dreamed that she had
n to see them, as I said before, and was
lking home again up and down a great
ny steps, in all sorts of queer places, it
med to her, and was thinking that the
readful creatures' were, after all, very
rmless-looking, bright-eyed little people;
hen, to her astonishment, she heard behind

A LITTLE GIRL WAS SEATED DARNING.

her a queer squeaky little voice say, 'Oh, please wait a minute!' and, looking around, saw a little old woman hurrying after her.

"Such a tiny old woman, with a great ruffled cap, and a short dress gathered in just such a bunch in the back as her own Grandmother Morris wore in the picture that hung over the mantelpiece in the study at home, and that hangs here now," said Lily's mother, glancing up at the portrait of a smiling, queerly-dressed lady that was hanging over the fireplace in front of her.

"A gauzy scarf was all this little woman wore over her shoulders," she went on, "and in her hand, or paw rather, she waved a tiny green parasol.

"The little girl's eyes grew round with astonishment; for this tiny figure in its old-fashioned dress had *whiskers*, and brown fur, and bright twinkling eyes, and soft little paws. She was a *mouse*.

"'Oh, please wait a moment,' the little person said again, 'and let me speak to you. Why is it,' she went on softly, in her squeaky voice, 'why is it that you are so afraid of all my family and friends, little girl—that you dislike them so much that you put on your best dress and bonnet and come to look at so many of them lying dead, when I'm sure it is quite a sad enough sight to move the heart of a stone?'

"Here little Mrs. Mouse stopped talking to take a gay handkerchief made of a butterfly's wing out of her pocket, and wipe her eyes carefully before she went on.

"'All my brothers and sisters but twenty-seven, all my nieces and nephews but a hundred and fifty-three, were caught in that dreadful trap to-day, and you went to see them.' And Mrs. Mouse, when she said this, looked reproachfully at the little girl.

"In spite of feeling very, very sorry for Mrs. Mouse, the little girl couldn't help thinking what a large family hers must be.

"'If mice are thieves and robbers,' Mrs. Mouse went on, wringing her tiny paws, and thereby causing the green parasol to wave about in a remarkable manner; 'if they nibble people's cheese or sugar when they don't want them to, of course they deserve to be punished, and some of my brothers were sad thieves; but did any of them, or any of my people, ever do you any harm, little girl?'

"No, she could not remember that they ever had.

"'Then please go home, my dear,' said little Mrs. Mouse, shutting up her parasol and drawing her scarf around her tiny shoulders; 'go home and ask your mother to tell you all about us; how harmless and helpless we are, and then I'm sure you will feel very differently. Good-morning.'

"Then it seemed to the little girl that she lost sight of Mrs. Mouse while skipping down endless pairs of stairs. Down, down she went, until she must have reached the very last step on the way out of dreamland, for she opened her eyes to find herself curled up in her own little bed, with the bright morning sun looking in at the window.

"And this is what she learned about mice:

"First, that they are very pretty little creatures, dressed in a brownish gray fur that is very soft and velvet-like; that they have very bright, black, bead-like eyes, and paws like those of a squirrel. Mice live both in the country and in towns and cities. In the country they take up their residence in the farm-yards, where they find their way into the corn-ricks, and they make the farmers a good deal of trouble by nibbling the corn. In cities they are found in nearly every house, where they do very little harm, but make themselves quite at home, often venturing out from their holes into the rooms where people are sitting if they are not disturbed. Mice are odd little creatures, very full of fun and frolic, and it is great fun sometimes to watch them run about a room together; they are quite as inquisitive as cats in their way, and will examine any new piece of furniture with great curiosity.

"Mice are very clean and tidy little people, and any little boy or girl who has any pet mice must remember that, and always keep their cage in perfect order.

"Mice are very easily tamed by kindness and a few crumbs: the brown mice more easily even than the white. They are very cunning little creatures, and when they once have been frightened by a trap, no matter with what tempting thing it is baited, they will never go near it again for a very long time. Mice make their nests in any quiet corner, and of almost any soft thing—rags, paper, or wool—that the mother can find. Mother mice always have very large families. So it is no wonder at all that little Mrs. Mouse had so many brothers and sisters.

"Did you know that some mice learn to *sing?* and shall I tell you how that was found out.

"Some mice made their home behind the wainscot of a kitchen once upon a time, and because they never were disturbed were a very cheerful, merry little family. It seemed to the people of the house that the mouse family were very carefully educated; but they did not learn all their accomplishments from their father and mother. In this same kitchen hung the cage of a canary, who was so happy that he sung all day long. By and by the people of the house noticed that the mouse's chirp changed to an exact imitation of the canary bird's song; and though their song never grew to be as loud or strong as the bird's, it was much softer and sweeter. And the same gentleman who tells this very funny story about *his* mice says he is very sure that all mice could be taught to sing in the same way. Don't you think that is funny, little daughter?"

"Yes," laughed Lily; "and I shall bring Ruby's cage down here to-morrow and hang him here in the window, to see if he wont teach *our* mice to sing."

"The smallest and the prettiest of all the mice that live in England," mamma went on, "is the harvest mouse. It is not quite four inches long, and its tail is nearly two and a half inches long. The color of its fur is a delicate reddish brown, all but the under part of the body, which is white.

"These mice build their nests in the fields. Taking three or four coarse, strong grasses, about ten or eleven inches high, for the foundation, the little mice build on this support a house of soft grasses loosely woven together; round, and about the size of a large cricket-ball. When the little mother mouse is building her nest she sits on the inside of it, weaving in the grasses which Mr. Mouse brings her; while he, on the outside, strengthens all the weak places with his skilful little paws. The little mice, when they are born, lie very snugly packed in their round cradle; and when their mother feeds them she makes a little opening in the wonderful nest near each little head, and, having fed them, shuts the openings up again carefully until next time.

LITTLE MRS. MOUSE.

"You might wonder, if you were to see one of these curious cradles, where *eight* mice babies were snugly tucked in comfortably together, what would be done when the babies, growing larger, found themselves very much squeezed and crowded in their small

quarters; and this, my dear, was not forgotten when the dear, all-wise Father in heaven taught these tiny creatures how to weave their cradles. Do you remember that I told you they were very *loosely* woven together? and it was for just this purpose. As the babies grow, their cradle grows, too, into a very large ball, instead of only a medium-sized one.

"The tails of these wonderful mice are *prehensile;* that is, they can use them as a fifth hand, just as monkeys do their tails. The harvest mice, when they can choose for themselves, prefer flies and other insects for food."

The great hole in the blue stocking had been filled up long ago with a clumsy but well-meaning weaving; and now, as the little lecture on mice came to an end, Lily was eager to rush off for Ruby, the bird, to hang his cage in the window, and to listen eagerly for a *melodious* squeak among the many squeaks and scrambles behind the canvas on the wall, in hopes that she might detect at least one voice among them all whom it seemed possible that Ruby might teach to sing.

THE MOUNTAINS OF THE BIBLE.

BY COUSIN EMMA.

"O ye mountains and hills, bless ye the Lord."

The homes of some of you, my young friends, I suppose, are very near or within sight of mountains and hills, and you need not be told of the height, grandeur, and beauties of their ever-changeful scenery; while to others these names recall many delightful memories of summer visits with papa and mamma, when—after leaving far behind the city, with its glaring red brick, white marble, and glittering granite walls; its hot and dusty streets, with their sickening odors—you emerged into the open country, where you obtained not a little glimpse here and there of the merest speck of blue sky, but, as it were, a sight of the entire blue arch that spanned your quarter of the globe, and every breeze wafted towards you was laden with the fragrance of beautiful flowers, and the sweet, new-mown hay. What a delight to roll over and over the soft velvety grass, or scramble up the mountain side; and as each day brought new strength, climbing higher and higher, gathering wild flowers and ferns to brighten home for the winter! Far away over the tops of the tallest trees you could look, and see how near seemed the sky and the clouds. Why, they seemed to touch the tips of your fingers when you held your hands high above your heads. And then, I hope, you thought of King David's glowing psalm, "Praise ye the Lord, praise Him in the heights" (Ps. cxlviii). While to you mountains are associated with so many pleasures, have you ever thought, dear children, when reading or listening to the history of God's chosen people, how many of the events narrated occurred on or near mountains?

The first mentioned in the Bible is Mount Ararat. If you look on your maps you will find it situated in that corner of Asia Minor where the dominions of Russia, Turkey, and Persia touch; and being partly detached from the groups around it, the eye can see its entire outline from the base to the very top; and there, with its crest wrapped in a mantle of snow, it stands now, as it did then, one of the most sublime mountains of the world. So difficult is the ascent, says a writer, that, although often attempted, it was never achieved until 1829, when the feat was accomplished by Prof. Parrot, of the Russian service; and perhaps, since the days of Noah, no other human foot had ever trod its lonely top. And we are told by an Oriental traveller that this mountain is still an object of interest, not alone to the Jew and the Christian, but also to the Mohammedan; and when he sees for the first time, after a long absence, its well-known outline, he kisses the ground, makes the sign of the cross, and repeats certain prayers.

Next we read of Mount Moriah, up whose heights the faithful patriarch Abraham climbed, his long white locks floating on the wind, and carrying the torch and knife; while at his side, with the wood, patiently toiled the little Isaac. Then as they reached the appointed place you almost seemed to see his searching glance around for what was not there, and hear him say, "My father, behold the fire and the wood, but where is the lamb for a burnt-offering?" and the father's reply, so full of tender love for his son, and faith in God: "My son, God will provide himself a lamb." Afterwards on this mountain King Solomon built that magnificent temple, and the Jews believed that the altar for burnt-offerings within it stood on the very spot where Abraham was about to offer up his son Isaac.

On or near Mount Horeb, Moses was tending his father-in-law's flocks when the angel of the Lord appeared to him "in a flame of fire out of the midst of a bush"; and from its rocky sides, at the command of God, he drew water for the thirsty, murmuring multitude.

At the foot of Mount Sinai the hosts of Israel were encamped, while Moses ascended its smoking top to receive the two tables of stone on which the commandments were written by the finger of God.

Up on to Mount Hor, in the sight of all the congregation, went Moses, with Aaron and Eleazar; and, as God had bidden him do, Moses took off Aaron his priestly robes and put them upon his son Eleazar, and there Aaron died upon the top of the mount.

"From the plains of Moab unto the mountains of Nebo, to the top of Pisgah," went Moses, and there he died, after the Lord had showed him the beautiful "promised land," Canaan.

"If the Lord be God, follow Him; if Baal, then follow him." Who is this that speaks with the voice of authority? It is God's prophet. On Mount Carmel, with all Israel, Elijah had waited and listened from morn until noon, while the four hundred prophets of Baal called on their god: "O Baal, hear us! But there was no voice, nor any that answered." It is now the time of the evening sacrifice, and Elijah stands by the altar of God and prays: "Hear me, O Lord, hear me, that this people may know that Thou art the Lord God." God heard and answered His prophet's prayer, and when the people saw the fire come down from heaven and consume the burnt sacrifice, they fell on their faces, saying: "The Lord He is God." And it was on the top of Mount Carmel that this holy prophet prayed so earnestly to God that He would send rain. Soon the cloud, which at first appeared no larger than a man's hand, spread over all the heavens, and then the refreshing rain descended upon the parched earth, on which neither showers nor dew had fallen for three years.

These hallowed associations perhaps may have filled the minds of the "three children" while they sang the *Benedicite*, and then as they remembered their beloved land of Judea, from which they were exiled, they felt how truly the mountains and hills praised the Lord, by showing forth His wonderful power and mercy; for had not the hills brought down the rains, Judea might have been a dry and barren desert.

Yes, dear children, mountains are the agents or means by which the Creator bestows many blessings upon his children, and some time I will tell you what some of those blessings are. Now, though, I must stop, or your kind editor may whisper, "Are you not forgetful of other dear friends who are waiting to talk with my young readers?"

ACKNOWLEDGMENTS.

GRENADA, MISS., October 15th, 1878.

To the Editor of THE CHURCHMAN.

The contributions for the aid of our suffering people at this place, in answer to my appeal for help, have been so numerous, that although due acknowledgment has been made through the mail for each remittance, it seems right that a public statement should also be made through your columns. This is done with the hope that men, seeing the deep, practical sympathy of Christians for those in affliction, may be led to glorify Him by whose influence alone "good works" are accomplished. I give in each case the name through whom the remittance came to me:

THE CHURCHMAN, previously acknowledged, $1,039.50; the Rt. Rev. W. M. Green, D.D., 197.35; the Rev. S. S. Harris, Chicago, 290; the Rt. Rev. W. F. Adams, D.D., Vicksburg, 50; Taylor & Son, Miss., 13; H. M. Pettus, Miss., 10; the Rev. J. A. Matthews, Winona, Miss., 13 75; L. Harrop, New York, 3; the Rev. R. S. Stewart, New Orleans, 5; H. Halbert, St. Louis, 17; the Rev. T. J. Beard, Mobile, 30; the Rev. S. M. Bird, Galveston, 40; Henry Ogden, 845 Broadway, New York, 291; the Rev. Alfred A. Watson, D.D., Wilmington, N. C., 28.50; Benj. G. Godfrey, Treasurer Diocese of Pennsylvania, 715; the Rev. C. H. Lester, Chicago, 30; Miss M. P. Eggleston, Brookhaven, Miss., 2; the Rev. C. C. Williams, Augusta, Ga., 82; St. Matthew's, Wheeling, W. V., 40; Howard Association, of Memphis, 78.15; St. Paul's church Ladies' Society, Waco, Tex., 74; the Rev. Morgan Dix, New York, 1,400; J. C. Fargo (?), Augusta, Ga., 40; "Viator," New Hampshire, 25; the Rev. Geo. F. Bugbee, Covington, Ky., 42.03; the Rev. R. M. Chapman, D.D., Middletown, O., 12; the Rev. F. T. Webb, Council Bluffs, Iowa, 7.85; the Rev. D. F. Hoke, Jacksonville, Fla., 8.70; the Rev. Geo. S. Gibbs, Dublin Depot, Va., 2.10; the Rev. Malcolm Douglass, D.D., Andover, Mass., 28; the Rev. W. F. Nichols, Hartford, Conn., 144.87; the Rev. F. Duncan Jaudon, Williamsport, Pa., 31.47; the Rev. Wm. A. Hitchcock, D.D., Pittsburgh, Pa, 200; the Rev. J. Jay Joyce, Georgetown, D. C., 25; Dr. Woolfolk, Paducah, Ky., 5; the Rev. W. H. Gallagher, Muscatine, Iowa, 16.50; "F. N," Buffalo, N. Y., 1; the Rev. Wm. C. Hopkins, Champaigne, Ills., 5; the Rev. Edw. H True, Newtown, L. I., 5; the Rev. Campbell Fair, Baltimore, Md, 25; E. A. Pinick, Salem parish, Va., 50; W. A. Ogden, Treasurer King's Ferry, Cayuga county, 10; the Rev. M. M. Marshall, D.D., Raleigh, N. C., 8; the Rev. D. B. Knickerbacker, D.D., Minneapolis, Minn., 25; the Rev. P. G. Robert, St. Louis, 5; the Rev. Samuel H. Giesy, D.D., and H. H. Osgood, Norwich, Conn., 200; the Rev. A. T. Twing, D.D., New York, 47; the Rev. E. H. Kettrell, Newport, R. I., 30; the Rev Robt. Wilson, Easton, Md., 31; David P. Monteith, Monteith, Mich., 5; the Rev. Howard T. Widdemer, Ansonia, Conn., 75; H. S. Hoover, Superintendent Sunday-school, St. Andrew's, Waverly, Iowa, 12.54; the Rev. Jno. Anketell, A.M., Austin, Minn., 2; the Rev. J. W. Tays, Maysville, Ky., 46.50; H. J. Jones, Treasurer church Epiphany, Chicago, 63; the Rev. J. W. Diller, D D, Brooklyn, N. Y., 93; the Rev. W. W. Silvester, cathedral Sunday-school, Davenport, Iowa, 10; the Rev. F. B. Vankleeck, White Plains, N. Y., 12; "Unknown," Providence, R. I., 1; Presbyterian church, Dubuque, Iowa, 80; the Rev. C. R. Hains, D.D., Petersburg, Va., 60; Riordant & Dawson, Charleston, S. C., 50; the Rev. W. W. DeHart, New York, 17; Presbyterian church, Lake Forest, Ills., 27.25; Young Ladies of Pontiac, Mich., 88; the Rev. Geo. H. Houghton, D.D., New York, 150; the Rev. Wm Wardlaw, Newark, N. J., 10; the Rev. Robt. D. Brooke (S. S.), Massilon, O., 8.25; the Rev. Jno. Rosenberg, Portland, Oregon, 23; the Rev. John H. Burton Piqua, O., 9; S. Greenleaf, Superintendent Sunday-school, Savanna, Ills., 18; the Rev. Robt. Scott, Santa Cruz, Cal, 41.70; Miss M. C. Barry, Jersey City, N J., 2; the Rev. E. R. Miles, Camden, S. C., 23.70; W. H. Birkmire, Beverly N. J., 6; the Rev. C. R. Page, Clear Spring, Md., two boxes of provisions and 5; the Rev. E. W. Gilliam, Clinton, N. C., 13; Christ church, Yonkers, N. Y., through Vicksburg Bank, 60; T. Whittaker (cont. box), New York, 6.50; the Rev. A. Toomer Porter, Charleston, S. C., 13; Trinity church, Geneva, N. Y. 44.19; Miss Maggie Halliday, Winona, Miss., Total, $6,564.40.

One thousand dollars of above have been distributed by me to other suffering places in the diocese.

ACKNOWLEDGMENTS.

NEW ORLEANS, October 15th, 1878.

To the Editor of THE CHURCHMAN:

Since my acknowledgment of the 30th ult. the following additional contributions for the relief of the sick and destitute have been received by me, for which I desire to express my thanks:

October 4th—From Mr. Benj. G. Godfrey, Treasurer of the Diocese of Pennsylvania, through Mr. McW. Wright, $500. October 7th—From the Rev. Morgan Dix, S.T.D., New York, $300; from St. John's chapel, Rapides parish, Louisiana, through Mr. Henry St. John, $35; from Cheneyville, Louisiana, through the same, $6.50—$41.50. October 10th—From Mr. Benj. G.

rer, Treasurer of the Diocese of Pennsylvania, gh Mr. McW. Wright, $500.

JOHN FRANCIS GIRAULT,
President of the Standing Committee,
Diocese of Louisiana.

ACKNOWLEDGMENT.

James R. Wood desires us to make acknowledg- of $5 received from "M." for benefit of yellow sufferers.

RRECTION.—In the list of contributions acknowl- l by Bishop Quintard in last week's CHURCHMAN, there is an error of figures set down to St. James's h, Goshen. There it is $537, while the actual ibution from this parish to his department was WM. DE L. GRANNIS, Rector.

shen, N. Y., October 17th, 1878.

OFFERINGS FOR MEXICO.

ontributions in behalf of the work of the rch in Mexico are earnestly solicited, and be forwarded to the treasurer of the ue aiding that work, Miss M. A. STEWART WN, care of Brown Bros. & Co., 59 Wall New York.

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